

2008 • VOL. 55, NO. 3

PIONEER

A Pioneer
EDUCATION
in
TRANSITION

Published by the Sons of Utah Pioneers
Pioneering yesterday, today, and tomorrow.

PIONEER

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COVER ART: Grafton's first settlers built this schoolhouse in 1886. The two-story walls stand on a solid foundation of lava rocks quarried from the nearby hillside. Settlers cut trees for the structure from Mount Trumbull, nearly 75 miles away, and brought them across the Arizona Strip and down the steep canyon cliffs.

The town's people used the building as a school, community meeting place, church, as well as a place for dances and plays. People came from settlements all along the Upper Virgin River to attend the weekend dances. The last classes were taught in 1919.

—Photo © 1999 by Ray Wheeler.

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Booth Maycock

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MISSION STATEMENT

The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these same qualities to the youth who will be tomorrow's pioneers.

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PRESIDENT'S MESSAGE

by Booth Maycock

It is customary that we recognize birthdays and anniversaries reflecting on past significant memories. I hope this is the case as we participate in the 75th Anniversary of the founding of the National Society of the Sons of Utah Pioneers.

Reflecting on my own life, we moved back to Utah in 1993 after 43 years. A couple in our new ward suggested we should join S.U.P. It was a wonderful experience from the very beginning. We found new friendships, totally enjoyed the monthly programs and gained an interest in my pioneer heritage, probably for the first time.

We have a new program on the S.U.P. website to encourage members and nonmembers to submit short faith-promoting stories about their pioneer ancestors. We encourage all to find those stories and share them with us.

This past year we created a new slogan (motto) for S.U.P. You will see it on any correspondence from National, on our letterhead or e-mail: **"Pioneering, Yesterday, Today and Tomorrow."** "Yesterday" reminds us of our great heritage and to never forget our ancestors or their character and ideals. "Today" honors the individuals who exemplify those same pioneer characteristics today as they serve in various capacities in education, church, and public service. "Tomorrow" points to our youth and the responsibility they have to emulate their pioneer heritage. We target this through

our "Tomorrow's Pioneer Program," histories from grade school students, essays from high school students, and scholarships for college students. We can be righteously proud of the work our chapters do in following the admonition of our motto.

The National Board agreed that the 75th Anniversary was

worthy of special recognition, and so the Diamond Jubilee Fund was established to provide \$75,000 for much-needed renovations to the Headquarters building and to place a significant monument in the "This Is the Place Heritage Park." A replica of the "Eyes Westward" monument was chosen. The original is in Nauvoo. This monument represents the Prophet Joseph Smith and Brigham Young as they visualized the pioneer movement. The monument was dedicated July 19 and most of the work on the Headquarters is completed. As I write this, the fund is two-thirds fulfilled. We plan to celebrate the completion of the fund at our convention in Richfield. We sincerely hope that each of you will have done your part in helping us realize this goal. Remember "The Widow's Mite."

I hope many will attend convention in Richfield September 25 to 27. This will really be our birthday celebration. The Richfield Committee has worked long and hard to ensure this to be a memorable event for all. We are doing something new this year. We are bringing the Chapter Presidents-elect in on Thursday to be trained and ready to take office as President of their respective chapters the first of the year. An important event of the convention will be the election of the National President-elect for 2009. We have two excellent candidates. Come help us make this difficult choice.

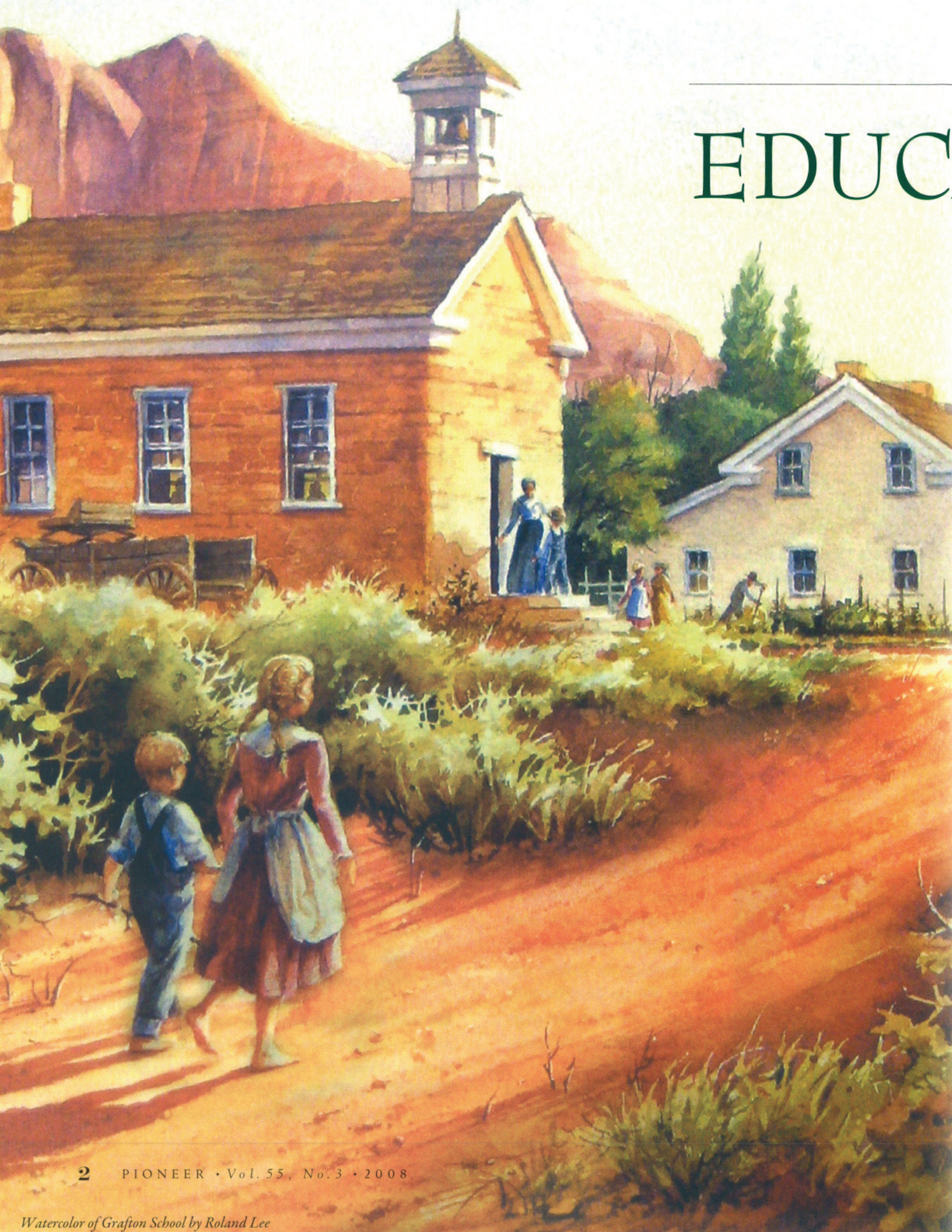
Again, I thank you for your continuing friendship and support. ▣ —Booth Maycock

CORRECTION: In our past issue of Pioneer magazine, 2008, Vol. 55, #2, on page 27, we inadvertently identified "Swiss Days" as occurring Memorial Day weekend. The correct holiday is Labor Day Weekend.

Our next issue will feature the everyday life of the pioneers—living situations, work, recreation, courting customs, family life and more. Invite friends to **SUBSCRIBE NOW**, or give gift subscriptions so others can enjoy our next informative and interesting issue!



EDUC



EDUCATION in Transition

Conditions in the early schools were primitive. "Writing materials were varied and unique. Some of the pupils had slates and pencils, and others . . . took charcoal and wrote on smooth logs or dried the bark of the white mountain birch. When nothing better was available for the midday meal, the children went out and dug sego roots."¹

Upon [the Saints'] arriving in Salt Lake, the first schools were organized almost as quickly as the ground was broken. Just three months after the first pioneers arrived in the valley, a school was opened in October 1847. Seventeen-year-old Mary Jane Dilworth, who had been set apart by Brigham Young to teach school, was the first teacher.² . . . The teacher's sister, Maria Dilworth Nebeker, described the first school day:

"I attended the first school in Utah taught by my sister, Mary Jane, in a small round tent seated with logs. The school opened just three weeks after our arrival in the valley. The first morning we gathered before the door of the tent, and in the midst of our play, my sister called us and said, 'Come children, come; we will begin now.' There were just a few of us, I think only nine or ten. One of the brethren came in, and opened the school with prayer. I remember one thing he said. It was to the effect that 'we be good children and he asked God that the school would be so blessed that we all

should have his holy light to guide us into all truth.' The first day, Mary Jane taught us the twenty-third Psalm, and we sang much, and played more."³

Within a short time, other makeshift schools sprang up across the valley.⁴ . . .

In time, the original tent was replaced with a log schoolroom inside the old fort, measuring 30 feet by 50 feet.⁵ The *Deseret Evening News* preserved the reminiscence of Oliver B. Huntington, an early teacher in this school: "The first schoolroom in this territory . . . was located in the north string, in the northwest corner of the 'Old Fort' in the site of Salt Lake City. . . . An immense quantity of dirt [was] piled on the flat roof as a probable protection from the rain. For a floor we had

a similar, but more solid material than that of the roof-hardened clay. The one window was just large enough for six panes of 8x10 glass; but we lacked the



glass; it was not to be had for there was not a store in all this Territory. . . . So we were wont to take some thin cotton cloth and oiling it, or rather greasing it, we would then tack it to what primitive window frames we had. . . . But our main dependence for light was on fair weather when we could have the door open. For writing tables some man's wagon box was torn to pieces and laid on trestles. Seats or benches were made in the same way. Our stove was a fireplace, a real spacious, liberal fireplace, in which we burned cedar or sage brush. But we were so healthy and warm blooded then that we needed but little outside fire to keep us warm. Books then as now were the main objects of interest in the fitting out of a schoolroom. . . . So the Book of Mormon, Bible, Doctrine and Covenants, *Voice of Warning*, *Towne's Reader and Speller*, *Cobb's Speller*, *The English Reader*, *Ruger's* and three other kinds of arithmetics, *Kirkham's* and *Murray's* grammars and in fact any kind of book that escaped the fire to keep from overloading the teams, or the perils of that long journey were used. . . . I commenced the school in November, 1848, closed in Feb. 1849; and had between 30 and 40 scholars. Judge W. W. Phelps commenced a school in the North Fort in Dec. 1848. In my school room Curtis E. Bolton taught of evenings the French language."⁶ . . .

By 1850, school conditions were improving, at least in the heart of the territory. The *Deseret News* reported the progress on November 27, 1850:

"Common schools were beginning in all parts of the city for the winter; and plans for the construction of school houses in every ward were being made, with a view for a general system of school houses throughout the city. . . . A Parent or High School began on the 11th of November . . . under the direction of Chancellor [Orson] Spencer [of the University of Deseret]. It is expected that teachers generally will have access to this school, and through them a system of uniformity will be established for conducting schools throughout the valleys. Elder Woodruff has arrived with nearly two tons of school books. Donations from the states are already arriving in the shape of scientific instruments, and other apparatus for the benefit of the University; also valuable books for the library."⁷

Conditions varied throughout the territory, as school "was held wherever a place could be found."⁸

George A. Smith described one such school in the southern Utah community of Parowan:

"My wicky-up is a very important establishment, composed of brush, a few slabs and three wagons. A fire in the center and a lot of milking stools, benches and logs placed around, two of which are fashioned with buffalo robes. . . . To see my school some of the cold nights in February, scholars standing round my huge camp fire, the wind broken off by the brush and the whole canopy of heaven for covering. Thermometer standing at 7 degrees. . . . I would stand with my grammar book, the only one in school, would give out a sentence at a time and pass it around."⁹ . . .

The year 1869 marked the driving of the golden spike, symbolizing the completion of the transcontinental railroad and the linking of east and west. It also brought an increasing non-Mormon population to the territory. The 1873 discovery of silver attracted additional numbers of non-Mormons. By 1880, 20% of the population of the territory was non-Mormon, with an even higher percentage in large cities like Salt Lake and Ogden.¹⁰ This



created conflicting opinions, religiously and socially, ultimately resulting in competing school systems. Many of the conflicts over the next 20 years were fought in the school house battleground. . . . The conflict was based on the belief that if the "Mormon problem" could not be solved physically or legally, it would be solved intellectually and spiritually. . . . (See "Utah's 'Gentile' Schools," page 31.)

The excuse of supporting Protestant schools because of inadequate public schooling did not sit well with Brigham Young. He and other LDS leaders responded to this challenge . . . Countering the Protestant schools, LDS leaders strongly encouraged members to support local schools taught by men of faith. . . .

Prior to the arrival of the railroad, the LDS church dominated all aspects of public education. "The school boundaries were coterminous with the boundaries of ecclesiastical wards, and the Mormon ward bishop was made legally responsible for organizing elections of school trustees and general supervision of the school. These ward schools were in a sense public schools used

to reinforce community values which in those early years were quire literally the values of the Mormon church."¹¹

In the 1860s, organization and direction of these "ward" or "public" schools shifted to the cities and counties, with superintendent elections at the city, county, and ultimately territory level. . . . With the arrival of a larger non-LDS population in the 1870s, these "public" schools, with their strong ties to Mormon control of curriculum, hiring, and facilities, came under attack. . . .

The LDS church gradually lost control of the schools. In 1882

the federal government . . . establish[ed] the five member Utah Commission, placing territorial control in the hands of federally appointed governors and commissioners.¹² . . .

This battle of funding, facilities, teacher hiring, and curriculum continued for decades. . . . While the philosophical debates over curriculum and hiring raged, schools in the territory, particularly those in rural areas of the state, ran much like they had in the early pioneer era. . . .

In the end, due both to environmental factors and changing perceptions and worldviews of the parties involved, the systems came together. The resulting compromise forms the basis of education, both religious and secular, in the state of Utah today. ▀

(See "The Sacrifice and Worth of a Pioneer Education," *Pioneer* magazine [Summer 2001], 4–9, and "What Plymouth Is to New England, the Old Fort Is to the Great West," *Pioneer* magazine 54, #3 [2007]: 10–13.)

Excerpts from Scott C. Esplin, "Education in Transition: Church and State, Relationships in Utah Education, 1888–1933" (Ph.D. diss., Brigham Young University, April 2006).

1 C. Y. Spencer, *Brigham Young at Home* (Salt Lake City: Deseret Book, 1940), 130.

2 Levi Edgar Young, "Education in Utah," *Improvement Era* (July 1913), 883.

3 Cited in Young, 882.

4 M. Cameron, *This Is the Place* (Caldwell, ID: Caxton Printers, 1939), 202.

5 Ibid.

6 O. B. Huntington, "Early Reminiscences: A Quaint Description of Pioneer Days in Utah," *Deseret Evening News*, August 13, 1888, 3.

7 Cited in Young, 879.

8 Leonard J. Arrington, "The Latter-day Saints and Public Education," *Southwestern Journal of Social Education* 7 (1977): 11.

9 Ibid.

10 Frederick S. Buchanan, *Culture Class and Accommodation: Public Schooling in Salt Lake City, 1890–1994* (San Francisco: Smith Research Associates, 1996), 11.

11 Ibid., 439–40.

12 Arrington, 14.



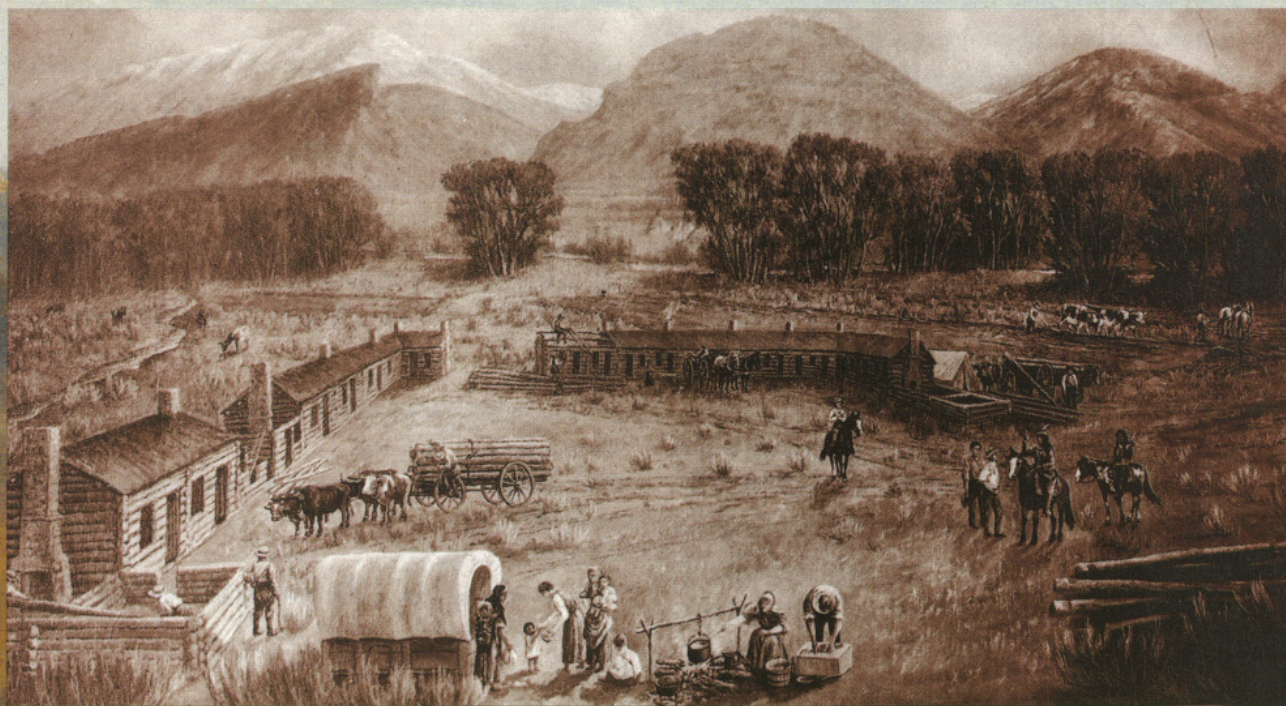
Left: Palmyra Students are homeward bound from public school in Spanish Fork, Utah.

Early Education in Provo

by Roger Flick, S.U.P. President-elect

Jim Bridger indicated that one of the best areas to settle was “around Utah Lake where there was plenty of timber on all the streams and mountains and an abundance of fish in the streams.”¹ Trappers knew that the Indians might prove to be a problem. The Utes and other Indian tribes had been in the area for generations and were aware of the richness of the valley.

An early volunteer pioneer colony met in Brigham Young’s office in Salt Lake City on March 12, 1849, to determine who would settle the Provo area. Thomas Bullock’s “minutes indicate that the members of the colonizing company and not church officials chose the leaders of the future settlement.”² John S. Higbee was chosen as president and bishop, with Isaac Higbee as first counselor and Dimick B. Huntington as second counselor.



The original fort, Fort Utah, was on low, wet ground, and on the advice of Brigham Young, the settlers moved in 1850 to more advantageous land about two miles to the northeast, where North (Sowiette) Park is now located. There they built Fort Provo, named after Etienne Provost, an early French trapper in the area. In this stockade they constructed another schoolhouse, 50 feet long, which also served as a meetinghouse, and started a harness shop, a flour mill, a threshing machine, and other industries. Indians, displeased with the presence of white settlers, taunted them, killed their cattle, sometimes shot arrows or firearms in their direction, and caused general mischief. A military company led by George Grant came to the aid of Fort Provo. Interpreter Dimick Huntington again tried to pow-wow, but the Indians fired on the troops, precipitating a two-day battle around a deserted cabin on Provo River near the fort until the Indians fled.

The new settlers arrived on the banks of the Provo River, April 1, 1849.³

The settler's first priorities were spent in building a fort, known as Fort Utah, then a second fort, Fort Provo, along with log cabins, digging canals and irrigation ditches for growing crops, herding cattle, cutting and hauling wood, hunting and fishing. They spent time making friends with the Indians and being vigilant about protecting each other from a few small factions of warlike Indians which were of some concern.

The first classes in education were at the elementary level. Shortly after Fort Utah was built, Mary Ann Turner [Thomas], daughter of Chauncy Turner, began to teach school in one of the log houses. "With no training and a very limited education, she had nothing but her own initiative to guide her—not even books. Webster's old blue-back speller, McGuffey's Primer, the Bible, and some old scrapbooks made up the motley collection. A few slates

and pencils may have been added to it and probably a little paper."⁴

Zina Diantha Huntington Young, one of the wives of Brigham Young and sister of Dimick B. Huntington, taught for a short time in the fall of 1849. "In October of 1849 John Hudson began teaching in Fort Utah. Even though [not] all of the eligible students in the fort were . . . enrolled in Hudson's class, his cabin was very crowded with students. He taught only one term."⁵ Others who taught early were William Hearst and George Washington Bean, a popular teacher who used the house vacated by John S. Higbee.⁶

Several of the first "organized" schools in Provo met in the church meetinghouses and were confined to the boundaries of the wards within the Church. Church and schools gradually outgrew these multiple-use structures.



Some church wards then united to hold schools in a community building.

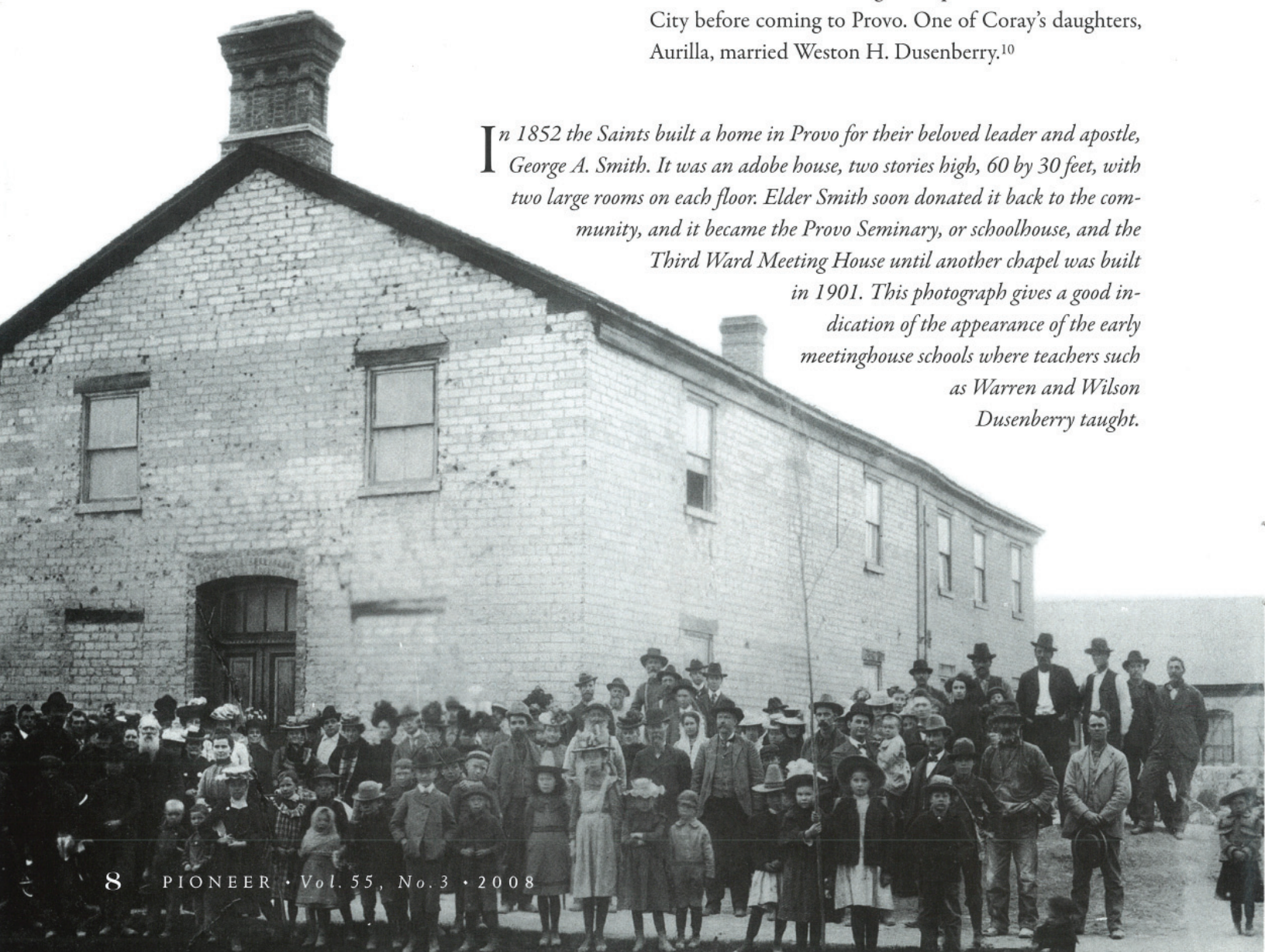
As early as 1852, Provo had a school system supported partly by a tax collection (see "Pioneer School Funding," page 12). In spite of state legislation in 1852, school organizations were slow in coming to Utah County and in particular to Provo.⁷

A small tax was levied by the early Provo school district to help pay for the education of the children. Caroline M. Johnson, president of the Provo First Ward Relief Society, said, "The parents who cannot pay for schooling their children must go to the Bishop and if he says we are to pay it, we will do so. We are willing to do all the good we can. That is our duty and if you know anyone that is in need of anything, make it known and we will relieve them."⁸

Materials for school children were often made by the Relief Society, as noted by Sister Johnson, "My sisters, it will be well for us to save our rags to make paper so that we can make our own books. I know my sisters always show themselves willing to do what they are called upon to do. I ask the Lord to bless us all."⁹

Many of the names of the teachers who taught in the early period of Provo's education have not been recorded. Those recorded in the 1850s include Dr. John Riggs and his wife Jane Bullock Riggs (who had taught for eight years in New York); Andrew J. Stewart, Jr., and his wife, Melissa Stewart; also Mary Oakley; C. H. Wandell; Lucy Smith, wife of George A. Smith; William B. Pace; William Goddard; James Smith; and Howard Coray and wife Martha J. Knowlton Coray. Howard Corey was secretary to the Prophet Joseph Smith in Nauvoo and served as a clerk in the Presiding Bishop's Office in Salt Lake City before coming to Provo. One of Coray's daughters, Aurilla, married Weston H. Dusenberry.¹⁰

In 1852 the Saints built a home in Provo for their beloved leader and apostle, George A. Smith. It was an adobe house, two stories high, 60 by 30 feet, with two large rooms on each floor. Elder Smith soon donated it back to the community, and it became the Provo Seminary, or schoolhouse, and the Third Ward Meeting House until another chapel was built in 1901. This photograph gives a good indication of the appearance of the early meetinghouse schools where teachers such as Warren and Wilson Dusenberry taught.



School Books

Books were a premium. Those in the personal libraries of the teachers were often used as resources. Many of the early textbooks in the schools were religious documents used to teach the theological doctrine of the Mormons.¹¹

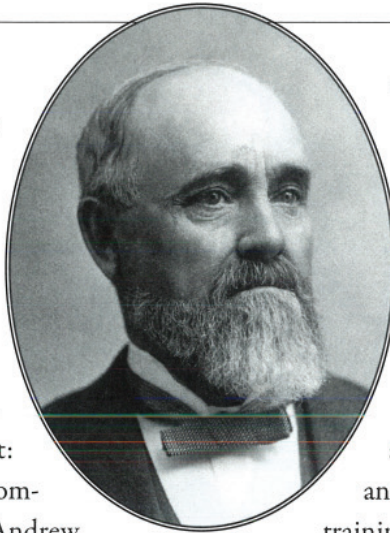
An early Provo pioneer, Andrew Watson, had to dispose of his personal favorite books before making the trek west: "He loved good books. He sacrificed comforts, even necessities, to buy them." Andrew "borrowed a wheelbarrow into which he placed a large box of his precious books, and all his belongings and with the help of brothers and sisters pushed it fourteen miles to Dumferline, where he boarded the train. Later, when the company was leaving Iowa City, Iowa, he left his books . . . on the street, praying to the Lord that the books might be a light and testimony to some honest soul. There was no room in his handcart for the precious things he had brought from his home. Andrew, pushing his handcart, became exhausted and fell during a blizzard along the trail. Two women in camp missed him and went back many miles to find him; put him into his handcart, and pushed him back through the snow, to safety."¹²

It would be interesting to know what books he wanted to bring west. Andrew was in the first graduating class of Brigham Young Academy, served as a patriarch in Provo Stake, and was in the Provo Fourth Ward bishopric for over 30 years. His descendants have taught at Brigham Young University.

Education in Provo

Provo was not without its problems related to early education. George A. Smith in 1854 said of Provo: "The citizens of Provo need their energies stirred on the subject of schools; although a town of 2500 inhabitants, its school facilities are behind any other in the Territory that has come under my knowledge."¹³

A stinging article in the *Deseret News*, September 5, 1860, reported: "Education and educational institutes are somewhat below par in Provo I think I may safely say, there is not a ward school-house in the city. Sometime ago



a great excitement was got up in the fourth ward in regard to building a good school house. Meetings were held, bumcombe speeches made, a committee appointed and the thing was to be done forthwith; but, alas? For the stability of human enthusiasm, the summer heats have wilted it, and a few loads of rock laying on the ground, is all that can be seen of the noble structure. . . . Our boys and girls are running wild for want of proper training and culture, and I think a school room a most proper place to bestow the labor necessary to develop the youthful mind, and I may confidently assert that if the time which has been lofted away and the money which has been spent at and around Whiskey Point during the past year and a half, had been devoted to public improvement a good school-house might have been built in all the wards of the city."¹⁴

The Dusenberry Era

The Dusenberrys came from the Pennsylvania Dutch area, then moved to Illinois. Their mother, Aurilla Coray Dusenberry was converted to Mormonism as a result of her brother Howard Coray, who was a devout member. Coray went west with the pioneer migration and was among the first pioneers who volunteered to settle Provo. The Dusenberrys, however, remained in the Midwest until 1860, at which time they went to Los Angeles and then to the gold fields in northern California.

For a short while, there was concern about the Dusenberry family remaining intact: "The religious conflict that had been simmering in the family for over twenty years finally erupted in Sacramento. The prospects of raising her family so far away from the centers of Mormon culture and of having her children exposed to the temptations of mining camps were repugnant to Mrs. Dusenberry. Unable to persuade her husband to leave California, Aurilla Coray Dusenberry departed for Provo accompanied by Warren, Wilson, and the two daughters, Mary and Martha Jane ('Mattie'). One other son, John, remained with his father in Sacramento for a time but came later.

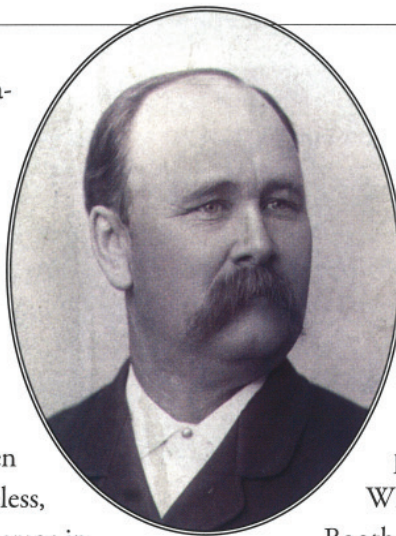
"The continuing hostility of their father toward Aurilla's religious convictions was reflected in his letter to Wilson in the spring of 1863, in which he encouraged Wilson to keep himself 'free from the curse of Mormonism.' Instead of healing, this family rift over religious differences widened with the passage of time.

"When they arrived in Provo, Warren was 26 and Wilson was 21. Nevertheless, both had been educated far beyond the average in those days for their age and circumstances. They immediately sensed the need to offer their educational training to the community. Although not a Mormon, within a month Warren was hired as a teacher in the First Ward School, which was conducted in the Tabernacle basement, while Wilson got a job in a private school held in a small adobe building."¹⁵

In 1863, Warren Dusenberry established his own school, which became the most popular school in town. The grade school was held in Cluff's Hall, which had just been completed. The Dusenberrys set the example for other schools to follow. Due to their renaissance skills and attitudes toward practical education, they not only took it upon themselves to make repairs in their schoolhouses, but made their own furniture for the schools.

Soon after establishing their own school, both Warren and Wilson Dusenberry joined the Mormon faith as a result of the examples of their mother and their uncle, Howard Corey. They received a firm conviction of the restoration of the gospel.¹⁶

"During the winter of 1869, the



Dusenberry school at Lewis Hall was visited by Robert L. Campbell, Territorial Superintendent of Schools; George A. Smith, a legislator; and other prominent friends of education. Through their influence this school was made a branch of the Deseret University. The enrollment soon reached three hundred and it became necessary to employ assistant teachers, among whom were Wilson H. Dusenberry, T. B. Lewis, J. E. Booth, Professor Frank Stone and others. The Timpanogos Branch was in 1875 succeeded by the Brigham Young Academy."¹⁷

The Dusenberry brothers were educated in many subjects, including manual arts and music. They understood and taught classes in industrial and mechanical education. They conducted programs in music and drama for the school and local community. The Dusenberrys did much to elevate the educational level and culture of the community by addressing not only the needs of the young but also of the adults.

Other early educators in the 1860s, 1870s, and 1880s, whose surnames still ring in the Provo community, included David John, John R. Twelves, Samuel Liddiard, Nelson P. Beebe, George W. Jacques, John B. Milliner, James E. Daniels, J. R. Boshard, William Beesley, Albert

Pictured right is the First Ward School in Provo, where Warren and Wilson Dusenberry first began teaching in 1862. The photograph is so labeled in a collection of negatives loaned by Floyd Brereton assembled by his grandfather, Joseph B. Walton, a pupil in both the Timpanogos Branch of the University of Deseret and the Brigham Young Academy.



Jones, Charles E. Fletcher, George Groneman, O. H. Berg, T. M. Samuelson, A. W. Haws, Joseph B. Walton, John Edge Booth, and Milton H. Hardy.

Training the Youth

Some degree of moral decay was setting in with the next generation descendants of the Provo colonizers. In 1871, Eliza R. Snow addressed current problems among the youth at a "Special Meeting" of all the Relief Societies in Provo: "The sisters can impart to each other much instruction on the training of children. I am sorry to see in this city boys born in the church going round with cigars in their mouths besides taking up many bad habits and girls with flumididels on their backs 'til they look like dromedaries instead of our garments being plain and the work of our own hands. . . .

"Our boys would not be the reckless boys they are now, smoking cigars, taking liquor, swearing and many other things they should not do. . . . If their hearts [were] filled with the Spirit of God they would have no room for the ways of the world. They would have that light in their own bosoms that would place them above every folly and temptation. But many of the fathers think their children have been born in the church, have been baptized at 8 years old, we say our prayers, they can go their way and follow all the vanities of the world and read all the trash and nonsense they can find. They get no instruction from their parents and by the time they grow up they are full of the spirit of the world."¹⁸

Parents worried about their children's training, but the Church influence, education, and "believing" teachers were undoubtedly great contributors in elevating the moral climate of Provo. Over time, education has become one of the most important enterprises of the city of Provo. ▀

1 William Clayton's journal as cited in Ernest L. Wilkinson and W. Cleon Skousen, *Brigham Young University: A School of Diversity* (Provo, Utah: BYU Press, 1976), 3.

2 Cited in D. Robert Carter, *Founding Fort Utah: Provo's Native Inhabitants, Early Explorers, and First Year of Settlement* (Provo, Utah: Provo City Corporation, 2003), 74.

3 Ibid., 76.

4 Emma N. Huff, *Memories that Live: Utah County Centennial History* (Provo, Utah: Daughters of Utah Pioneers of Utah County, 1947), 73.

5 Carter, 239.

6 J. Marinus Jensen, *History of Provo* (Provo, Utah: Published by the author, 1924).

7 J. C. Moffitt, *A Century of Public Education in Provo, Utah* (Provo, Utah, 1944), 12.

8 *Provo First Ward, Minute Book A 1868 to 1877* (minutes of the Provo First Ward Relief Society), 160.

9 Ibid., 174.

10 Moffitt, chapter 7, "Teachers, Past and Present," *A Century of Public Education*, 73.

11 John Clifton Moffitt, *The History of Public Education in Utah* (Salt Lake City: Desert News Press, 1946), 16.

12 *Treasures of Pioneer History* (Salt Lake City: Daughters of Utah Pioneers, 1957), 6:236.

13 Cited in Moffitt, *A Century of Public Education*, 14.

14 *Deseret News* article as quoted in Moffitt, *A Century of Public Education*, 15.

15 Wilkinson and Skousen, 32–33.

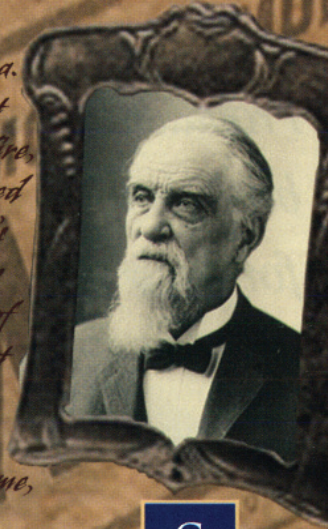
16 Ibid., 39.

17 Jensen, 340.

18 In the Provo First Ward Relief Society Minutes, at a Special Meeting for all the Relief Societies in Provo, 105–6.

An Uncommon Common Pioneer:
The Journals of James Henry Martineau, 1828–1918
Edited by Donald G. Godfrey and Rebecca S. Martineau-McCarty

1857
—Here was a dilemma.
No time was lost, but
all began to fight the fire,
and finally extinguished
it after half an hour's
severe exertion. This
stopped all our idea of
cooking. Fearing that
the Indians had
seen the smoke, we
traveled rapidly for home,
making that day
a march of over
50 miles.



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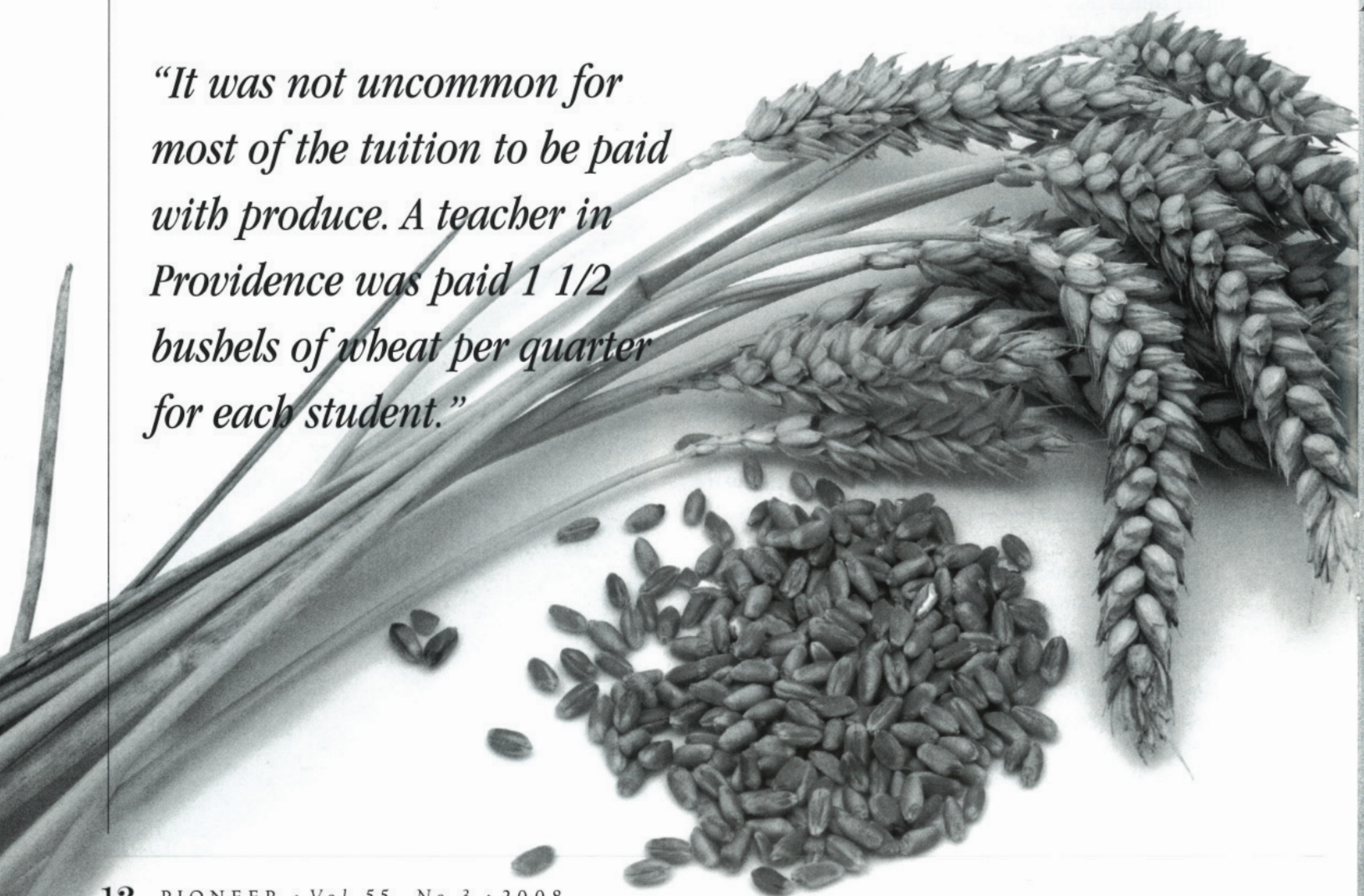
Pioneer School Funding

Establishment of schools in pioneer times was a priority but providing for basic necessities of life took precedence. The pioneers needed places to live, food to eat, clothes to wear, and all of the basics required to establish life in a new territory. Money to build schools and pay for textbooks and teachers was scarce.

The University of Deseret, established February 28, 1850, by Brigham Young, was designated as the supervisory institution in charge of all public schools in the Territory. It closed two years later because of financial difficulties; it reopened in 1867 as a commercial school and was renamed the University of Utah in 1894.

The first school law, passed in 1851, provided for taxation to support public schools. In spite of provisions for collecting taxes, the first schools were financed almost entirely by tuition fees. In some schools, the trustees collected tuition and paid the teacher's salary. Others left it to the teachers themselves to collect tuition. A typical tuition fee was \$3 per pupil for a term of three months. It was not uncommon for most of the tuition to be paid with produce. A teacher in Providence was paid 1 1/2 bushels of wheat per quarter for each student. Many parents could not afford to pay the tuition, resulting in low

"It was not uncommon for most of the tuition to be paid with produce. A teacher in Providence was paid 1 1/2 bushels of wheat per quarter for each student."



attendance at school. For example, for the year 1862 average daily attendance of school-age children throughout the Territory was 31%. Efforts were sometimes made to help those who could not pay the tuition fees. Many parents in one community could not afford the fee so "it was decided to take up land and farm it, and use the proceeds to finance the school. This enabled all children to attend."¹ In 1855 and again in 1857 the Millard County Court appropriated funds for the schooling of children of two different families who could not afford tuition. The Smithfield Relief Society ladies made carpets, quilts, and other articles, which were accepted by teachers in payment of tuition fees of children of the poor.²

In addressing the concern that some had about paying tuition in order to educate their children, Brigham Young said in 1861: "Some say they are not able to send their children to school. In such a case, I think I would rise in the morning, wash myself, take a little composition, and try, if possible, to muster strength enough to send my children to school and pay their tuition, like a man. When you have done this if you are still unable, apply to some of your neighbors to assist you. Men able to ride in their carriages and not able or unwilling to pay their children's tuition, ought, I think, to have a little composition, or

catnip tea; and then perhaps, they will be able to send their children to school. I know such persons are weak and feeble, but the disease is in the brain and heart—not in the bones, flesh and blood. Send your children to school."³

Not all schools were organized on the basis of Mormon wards. Some schools were held in private homes, and private schools were started by teachers who were sometimes allowed to use public buildings. A few men with large families built school buildings and hired teachers for their own children and provided the financial support for these schools. In the late 1860s both Brigham Young and Heber C. Kimball built private schoolhouses. The Young school continued in operation for many years to the benefit of the children of Brigham Young.⁴

As time progressed, increasingly frequent efforts were made to implement taxes for the support of public schools with less reliance on tuition fees. A law passed in

1866 authorized school trustees to assess a tax, "not exceeding one-fourth of one per cent," without a vote of property owners. By a two-thirds vote at a school meeting, the tax could be increased to three per cent. In most instances, the people did not choose to tax themselves, so funding of schools with taxation did not catch on rapidly.

Many were in support of "free schools," but some early LDS leaders who were against state-supported funding for education opposed "free schools." Several times Brigham Young spoke out against free schools, including the following in 1877: "Many of you have heard what certain journalists have had to say about Brigham Young being opposed to free schools. I am opposed to free education as much as I am opposed to taking away property from one man and giving it to another who knows not how to take care of it. But when you come to the fact, I will venture to say that I school ten children to every one that those do who complain so much of me. I now pay the school fees of a number of children who are either orphans or sons and daughters of poor people. But in aiding and blessing the poor I do not believe in allowing my charities to go through the hands of a set of robbers who pocket nine-tenths themselves, and give one-tenth to the poor. . . . Would I encourage free schools by taxation? No! That is not in keeping with the nature of our work."⁵

Church leaders seemed opposed to government-sponsored and supported schools for several reasons. There was a desire for members to be self-sustaining and a concern for the abuse of public funds by unscrupulous individuals. There was concern about the lack of localized control which was related to the principle that schools ought to be conducted on a religious basis. As the movement toward government schools gained strength and more public tax-funded schools came into existence, these concerns of Church leaders resulted in the establishment of academies on a stake basis (See "LDS Church Academies," page 16), and, eventually, the seminaries and institutes of the Church.

The coming of the railroad in 1869 brought an increasingly non-Mormon population, which resulted in competing school systems and eventual establishment of government-sponsored and tax-supported schools. (See "Utah's 'Gentile' Schools," page 31.) Ultimately 90

non-Mormon denominational schools operated in Utah from 1869 to 1890. The federal government even aided in the effort; Congress approved over \$90,000 for missionary schools in Utah between 1886 and 1891. This was particularly galling to Mormon leadership, who had been denied aid requests for Utah schools.⁶

American Fork was apparently the first Utah community to try free education, where in 1868 or 1869 the first tax-maintained free school in Utah was established. It was reported in the summer of 1870 that the town of Hyrum had a free school. And the Washington County superintendent of schools, in his report for 1869, said, "Many of the districts are paying teachers by taxation, and think it an improvement upon the system of teachers collecting their pay directly from the parents of the scholars." A November 18, 1871, meeting of the Utah County Teachers' Institute adopted a resolution calling for legislation to establish tax-supported schools. The *Salt Lake Herald* of December 30, 1871, reported a growing demand for free schools.⁷

In the 1872 session of the legislature, Governor George L. Woods recommended passage of a school law, "such as will constitute a basis upon which an efficient system of Free Schools may be built in the early future." The legislature did not act on this, but free school agitation was not without results. The 1874 session of the legislature appropriated \$15,000, "yearly for the next two years," for the use of the common schools, to be pro-rated to school districts. The 1876 session of the legislature increased the territorial school appropriation to \$20,000 a year. By 1883, a breakdown of school receipts showed 61.41% coming from taxes, 31.9% from tuitions, 2.93% from rents, 1.9% from donations, and 1.86% from county school funds.⁸

A free school law was defeated in the legislature in 1888, but the situation was changing. The gentile population was growing, and the Mormons had been disenfranchised because of the Edmunds-Tucker Act. In addition to disenfranchisement, the threat of federal takeover of

Utah schools had been raised. This all led Mormon leadership to seek to insure that a good general school law passed. Apostle Abraham H. Cannon recorded: "The establishment of free schools by our people it is thought will have a good effect among the people of this nation in proving that we are the friends of education. Free schools will therefore be established."⁹

The new law, passed in 1890, required that "every district school shall be open for admission, free of charge, of all children over six and under eighteen years of age, living in the district. Every parent, guardian or other person having control of any child between ten and fourteen years of age, shall be required to send such child to a public, district or private school in the district, in which he resides, at least sixteen weeks in each school year."¹⁰

The ward schools had gradually evolved into district



public schools, although they were basically Mormon-oriented schools funded by local taxes. Eventually these schools became the nucleus of the federally mandated publicly supported territorial district schools which came into existence with the passage of Utah's first Free Public School Act by the territorial legislature in 1890. Also, only a few of the sectarian missionary schools remained in operation after 1890 because of the availability of the free public schools.¹¹

The Free School Act of 1890, along with the issuance of the Manifesto marking the official end of Church-sanctioned plural marriage in the same year, brought fundamental changes to life in Utah. In 1894, President Grover Cleveland signed the Federal Enabling Act for Utah statehood providing for a constitutional convention in Utah to draft a document for

federal ratification. There were strings attached with regard to education, including the establishment and maintenance of public schools open to all children and free from sectarian control.

On January 4, 1896, Utah was admitted as the 45th state in the union after a nearly 50-year struggle. Issues surrounding education, including school funding and control, were not a small part of that struggle. ▀

1 S. S. Ivins, "Free Schools Come to Utah," *Utah Historical Quarterly* 22.4 (October 1954): 331.

2 Ibid., 332

3 Scott C. Esplin, *Education in Transition: Church and State, Relationships in Utah Education, 1888-1933* (Ph.D. diss., Brigham Young University, 2006), 50.

4 Ivins, 323.

5 Esplin, 49.

6 Ibid., 54.

7 Ivins, 333.

8 Ibid., 340.

9 Esplin, 74.

10 Ibid., 75.

11 Fredrick S. Buchanan, *Utah History Encyclopedia*, <http://www.media.utah.edu/UHE/e/EDUCATION.html>

Amy Brown Lyman was born in Pleasant Grove, Utah, February 7, 1872, to pioneers John and Margaret Zimmerman Brown. She attended public school in Pleasant Grove, then the Brigham Young Academy from 1888 to 1890. Her enthusiasm for learning blossomed under Dr. Karl Maeser, with whose family she boarded for several years. She taught at the Academy for four years and then in Salt Lake City elementary schools two more years. Amy was teacher of this first grade class (pictured left) in 1890 at the old ZCMI warehouse.

On September 9, 1896, she married Richard R. Lyman, who served as a member of the Quorum of the Twelve Apostles for 25 years. Amy Brown Lyman was the eighth General President of the Relief Society, an author, Utah state legislator, teacher, and social worker.



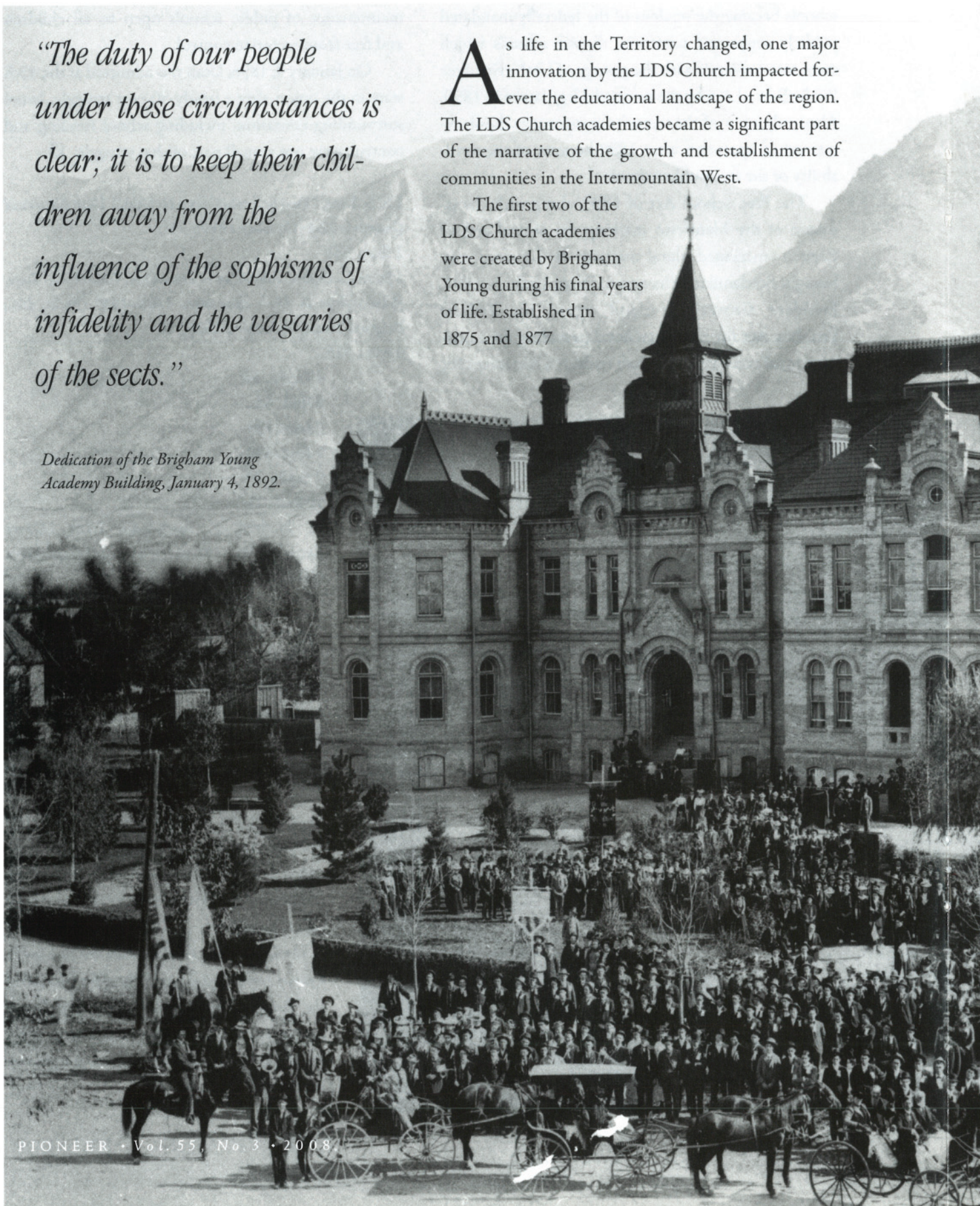
❖ LDS CHURCH ACADE

"The duty of our people under these circumstances is clear; it is to keep their children away from the influence of the sophisms of infidelity and the vagaries of the sects."

Dedication of the Brigham Young Academy Building, January 4, 1892.

As life in the Territory changed, one major innovation by the LDS Church impacted forever the educational landscape of the region. The LDS Church academies became a significant part of the narrative of the growth and establishment of communities in the Intermountain West.

The first two of the LDS Church academies were created by Brigham Young during his final years of life. Established in 1875 and 1877



ACADEMIES

by Scott C. Esplin
Assistant Professor of Church History,
Brigham Young University

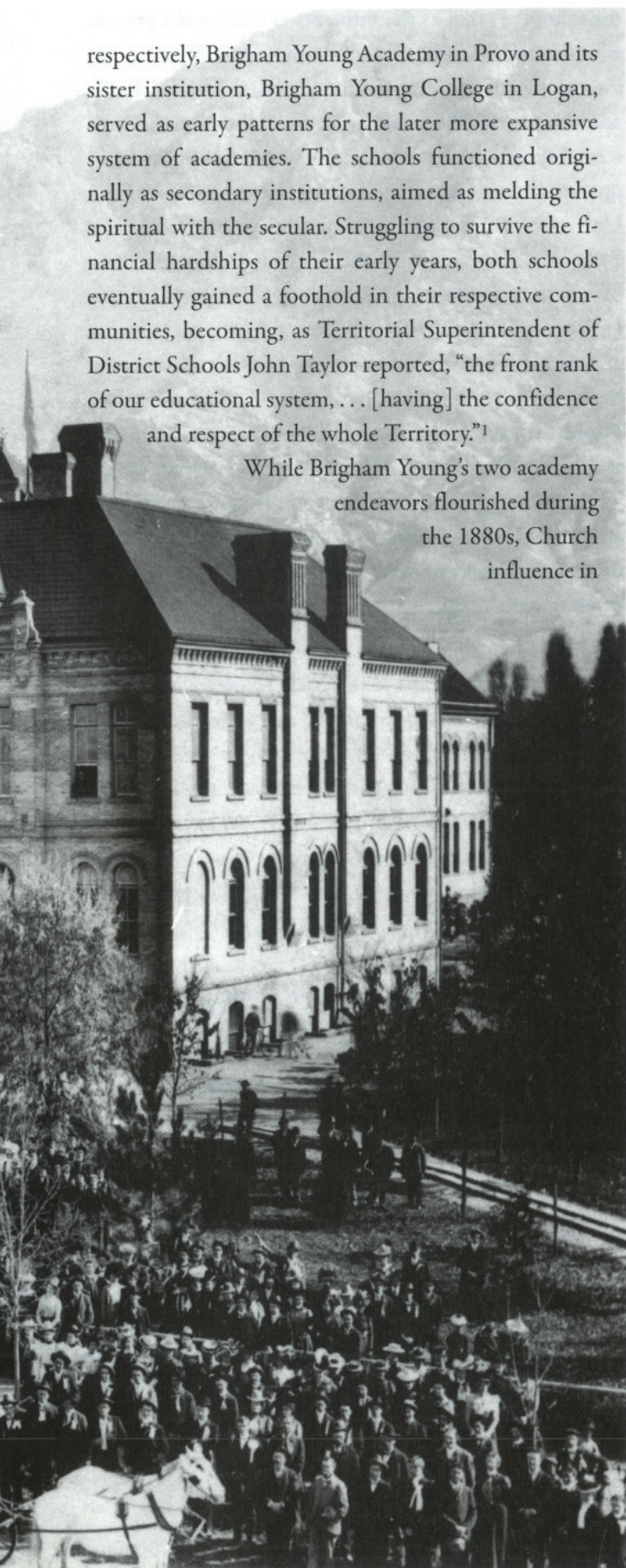
respectively, Brigham Young Academy in Provo and its sister institution, Brigham Young College in Logan, served as early patterns for the later more expansive system of academies. The schools functioned originally as secondary institutions, aimed as melding the spiritual with the secular. Struggling to survive the financial hardships of their early years, both schools eventually gained a foothold in their respective communities, becoming, as Territorial Superintendent of District Schools John Taylor reported, “the front rank of our educational system, . . . [having] the confidence and respect of the whole Territory.”¹

While Brigham Young’s two academy endeavors flourished during the 1880s, Church influence in

public education came under increasing attack. Protestant mission schools made inroads among Church population, providing high-quality secondary education for Mormon children with the aim of socializing the youth back into mainstream Christianity. Filling the void of secondary education across the Territory, these schools’ successes caused one of their missionary educators to brag, “The Mormon people will send their children to our day schools, and Brigham and his bishops can’t prevent it.”² In some regards, the boast paid off, as from 1869 to 1890 as many as 90 of these mission schools operated in the Utah Territory, employing at their peak over 200 teachers and enrolling over 7,000 to 8,000 students.³ (See “Utah’s ‘Gentile’ Schools,” page 31.) Significant impact was made by these private schools in Salt Lake City itself, which reported in 1878 the lowest percentage of public school attendance (29%) in the entire region. This figure, the *Deseret News* observed, was “undoubtedly attributable to so many children being sent by their parents to mission and select schools.”⁴

Responding to the loss of educational influence, Church leaders implemented an ambitious plan to expand their school system. During the last year of his life, LDS president John Taylor boldly countered, “The duty of our people under these circumstances is clear; it is to keep their children away from the influence of the sophisms of infidelity and the vagaries of the sects. Let them, though it may possibly be at some pecuniary sacrifice, establish schools taught by those of our faith, where, free from the trammels of State aid, they can unhesitatingly teach the doctrines of true religion combined with the various branches of a general education.”⁵ Citing Brigham Young Academy and Brigham Young College as examples, President Taylor continued, “We would like to see schools of this character, independent of the District School system, started in all places where it is possible.”⁶

Though John Taylor didn’t live to see these schools established, his successor Wilford Woodruff went immediately to work seeking to implement the directive. Writing each of the 32 stakes in the Church in 1888, Woodruff declared, “There should be one Stake Academy



established in each Stake as soon as practicable. . . . The time has arrived when the proper education of our children should be taken in hand by us as a people. Religious training is practically excluded from our schools. The perusal of books that we value as divine records is forbidden. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of those principles of salvation for which the Latter-day Saints have made so many sacrifices. To permit this condition of things to exist among us would be criminal.”⁷

Response by members to these calls for private Church academies was swift. Within 14 months, 20 of the 21 stakes in Utah complied with the directive. By the end of 1889, all but two of the stakes in the Church had appointed academy principals, making plans for schools.⁸

Researchers at Brigham Young University preparing a university exhibit on Church education recently identified as many as 57 schools operated by the Church following President Woodruff’s 1888 directive.⁹ These schools stretched the length of the Mormon corridor, from the Knight Academy in Alberta, Canada, on the north to the Juárez Academy in Colonia Juárez, Mexico, to the south. Plagued by financial troubles during the early 1890s, many of these academies did not survive the decade. However, a number of the schools persisted, some by remaking themselves into post-secondary teacher training schools and eventually junior colleges in Utah, Idaho, and Arizona.

By the 1920s, however, Church officials become increasingly worried about the financial burdens created by competing with the growing public school system. Church president Heber J. Grant observed, “I am free to confess that nothing has worried me more since I became President than the expansion of the appropriation for the Church school system.”¹⁰ Acting on his concern, President Grant directed the scaling back of the program. Direction was given to eliminate secondary school academies by selling the buildings or transferring the property to the state for use as public schools, augmenting instruction at these schools with released-time seminary opportunities. By 1924, 12 schools had been transferred to the state.¹¹

By 1933, arrangements had been made to transfer Snow, Dixie, and Weber colleges in Utah and Gila College in Arizona to their respective states. The

Church’s academy era, an ambitious endeavor that lasted more than five decades, was over. However, its lasting legacy can be seen in the thousands of lives impacted by the schools as well as the influence it had on the present educational structure of the Intermountain West. In numerous communities across the region, the LDS Church academies served as forerunners to the present high school system. Additionally, four academies continue to operate as post-secondary state-run schools (Weber State University, Dixie College, Snow College, and College of Eastern Arizona), while the Church maintains three of these pioneer-era institutions (Brigham Young University–Provo, Brigham Young University–Idaho, and Academia Juárez). In many ways, these schools continue to fulfill the dream of one of their founders, President John Taylor, who boldly predicted, “You will see the day that Zion will be as far ahead of the outside world in everything pertaining to learning of every kind as we are today in regard to religious matters. You mark my words, and write them down, and see if they do not come to pass.”¹² ■

❖ *Pictured below is the Juárez Stake Academy in Colonia Juárez, Mexico. Colonia Juárez was settled by Mormon pioneers in the mid-1880s as part of the larger LDS campaign to establish the State of Deseret. The Academia Juárez has existed since 1897 and is still owned by The Church of Jesus Christ of Latter-day Saints as an accredited high school. Academia Juárez to this day provides the highest level of education in a bi-lingual setting.*



A LETTER *from Manrique Rodriguez Gonzalez . . .*

MANRIQUE RODRIGUEZ GONZALEZ was born at Nadadores [means "swimmers"] Coahuila, in 1880. His father was a country schoolteacher—Juan Francisco Gonzalez, and mother, Juliana Rodriguez, was a housewife and the mother of 19 children.

At 6 years of age he started to herd goats, cattle, and mules until 11. At 12, Manrique went to Spanish school for only six months. Until age 15, work consisted of hauling water from a mountain spring and selling it by the barrel or by the gallon to help support the family. At 15, Manrique began to work as a common laborer for 25 cents per day, from sun to sun. His greatest desire was to go away from home—somewhere in search of a better life and learning.

One night when I came from work and went over in my mind the things that had transpired during the day with some of the "peons," and the treatment their amos (bosses) were giving [us]. . . . I came to the conclusion that I must leave home at once. I did that very night. I ran away from home. No one knew where I had gone. I was lost to my parents for three months. If I told them where I had gone, I thought, my parents would go and bring me back so I kept silent. . . . I went to San Pedro, sixty miles from Torreon where I had another uncle.

It was at San Pedro del Tlahualilo that I heard the first time the word "Mormon." Alma Stevens and Samuel Jarvis, George Jarvis, Mary Stevens and Melissa Stevens dropped by my uncle's store. . . . My uncle suggested that I go to work for Jarvis and Stevens. . . . I worked for these people for two months at San Pedro and when the work was finished there, we came to Chihuahua and worked . . . at Laguna de Bustillos. . . .

At Bustillos with these Mormon families I had the greatest hopes and ideals awaken in my mind. I loved them. . . . These men and women to me were perfect. They did not use bad language, did not use tobacco, coffee, observed the Sabbath, treated their men in the work as humans and above all they were very kind to me. . . .

Some time in Oct. 1898 Stevens and Jarvis . . . started to make preparations to come home to Colonia Juárez. To my greatest delight the entire group of Mormons in the little camp invited me to come with them and promised me they all would . . . help me to go to school and learn English. I accepted and came with them. Brother Samuel Jarvis (sponsored me). . . . The family treated me as their equal and that impressed me very much. . . . I attended prayers with the family, the first time in my life and I enjoyed it greatly. Patriarch William W. Stohl became . . . my next benefactor . . . [and] made

arrangements for me to go to school. . . . These men took real interest in me and I could not understand why the way they did. [They] invited me very frequently to talk over the principles of the Gospel. . . .

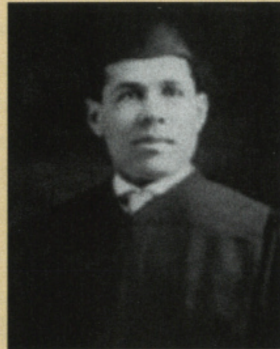
In one year I could speak English sufficiently to make myself understood and was able to take my classes in all the succeeding grades right along with the rest of the students. . . . My progress in religion was rapid and [at the age of eighteen] by September of 1899, on the 2nd day, I was baptized in the Pedras Verdes River, right under the suspended bridge, by Bro. John C. Harper, and the following day was confirmed a member of the Church of Jesus Christ of Latter-Day saints. That was the happiest day of my life. . . .

To my greatest surprise one day in October 1903, brother Guy C. Wilson called me to his office and . . . asked me how I would like to teach a class in Spanish. . . . My salary the first year was \$90.00 per month. I thought it was a fortune. . . . I taught school at the Juárez Academy for seven years. I was part-time teacher and part of the time a student . . . I was the first Mexican student that graduated from the J.S.A. I was instrumental in bringing to school many Mexican students that have made great success. . . . I taught them all I knew and better than all I set them a good example, something they have never forgotten. They all have confessed to me that the foundation they got at the Juárez Stake Academy has been the greatest help to them in their everyday life. . . . ▣

Afectuosamente su amigo que le aprecia.

—M. R. Gonzalez

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1 John Taylor, *Biennial Report of the Territorial Superintendent of District Schools* (Salt Lake City: Deseret News Company, 1880), 23.

2 Cited in Ferenc Morton Szasz, *The Protestant Clergy in the Great Plains and Mountain West: 1865–1915* (Albuquerque: University of New Mexico, 1988), 165.

3 Leonard Arrington, "The Latter-day Saints and Public Education," *Southwestern Journal of Social Education* 7 (1977): 13.

4 Journal History of The Church of Jesus Christ of Latter-day Saints, February 6, 1878, 6, LDS Church History Library.

5 John Taylor, in James R. Clark ed., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Bookcraft, 1966), 3:58–59.

6 Ibid., 3:86–87.

7 Wilford Woodruff, in Clark, 3:168.

8 Scott C. Esplin, "Education in Transition: Church and State Relationships in Utah Education, 1888–1933" (Ph.D. diss., Brigham Young University, 2006), 82.

9 Of these schools 35 were called stake academies. In addition, 22 other secondary schools existed, often called seminaries because a corresponding academy already existed in the stake. These are not to be confused with the present Church education endeavor known by the same name. Finally, a series of 10 elementary schools, also known as seminaries, existed in the Mormon colonies of northern Mexico.

10 Heber J. Grant, General Church Board of Education meeting, February 23, 1926, cited in William Peter Miller Papers, Weber College–1888 to 1933, LDS Church History Library.

11 Unified Church School System (1953–1970), Seminary and Institute Statistical Reports, 1919–1953, LDS Church History Library.

12 John Taylor, in *Journal of Discourses* (London: Latter-day Saints' Book Depot, 1854–86), 21:100.



The Brigham Young Academy faculty in 1888 pictured above. Seated, left to right: Joseph B. Keeler, Ottilie Maeser, Karl G. Maeser, Laura Foote, N. L. Nelson; standing: E. B. Isgreen, A. L. Booth, Hyrum Anderson. Anderson's teaching certificate pictured right. He was a Commerce Teacher, 1888–1893.

Principal academies with their founding dates, locations, name changes:

- **Brigham Young Academy, 1875, Provo, Utah;** became Brigham Young University in 1903; continues to the present.
- **Brigham Young College, 1877, Logan, Utah;** a four-year college briefly in 1903, but closed as a junior college in 1926.
- **Salt Lake Stake Academy, 1886, Salt Lake City, Utah;** a high school, known at various times as LDS High School, LDS University, and LDS College; closed in 1931 and transformed into LDS Business College, which continues today.
- **St. George Stake Academy, 1888, St. George, Utah;** Dixie Normal College, 1917; Dixie Junior College, 1923; state-operated Dixie College, 1933 to the present.
- **Bannock Stake Academy, 1888, Rexburg, Idaho;** Fremont Stake Academy, 1898; Ricks Academy, 1902; Ricks Normal College, 1917; Ricks College, 1918; made a four-year college, 1948; a junior college, 1956 to the present.
- **Sanpete Stake Academy, 1888, Ephraim, Utah;** Snow Academy, 1900; Snow Normal College, 1917; Snow Junior College, 1923; Snow College, a state junior college, 1932 to the present.
- **Weber Stake Academy, 1888, Ogden, Utah;** Weber Academy, 1908; Weber Normal College, 1918; Weber College, 1922; a state junior college, 1922; a four-year college 1962; Weber State College, 1963; Weber State University, 1991.
- **St. Joseph Stake Academy, 1891, Thatcher, Arizona;** LDS Academy, 1898; Gila Academy, 1911; Gila Normal College, 1920; Gila Junior College, 1923; Eastern Arizona Junior College, 1932 to the present time.
- **Juárez Stake Academy, 1897, Colonia Juárez, Mexico;** Academia Juárez, 1963 to the present.

See: http://www.lightplanet.com/mormons/daily/education/Academies_EOM.htm



The General Board of Education

OF THE

Church of Jesus Christ of Latter-day Saints

HEREBY LICENSES

Hyrum A. Anderson,

To act as an Instructor in the *Religion Classes,*
III Ward Provo
in ~~any~~ School of the Church of Jesus Christ of Latter-day Saints, in which he may
be engaged, under the authority of a duly constituted Stake Board of Education. This

LICENSE

To be void after *June 30.* 18*92.*

In Witness whereof, we have hereunto attached our Signatures and
the Seal of the Board at Salt Lake City, Utah, this *14th* day of
November 18*91*

In behalf of the Board of Education,

Watson Woodruff President.

Geo. Fegans Secretary.

Dr. Nathaniel Maeser,
Chairman, and
in behalf of the Board of
Examiners.

A detailed oil painting of an elderly man with a full white beard and mustache. He has light-colored eyes and is looking slightly to the right. He is wearing a dark suit jacket over a white shirt with a high collar and a white bow tie. The background is dark and indistinct.

NO TEACHER
SHOULD

ENTER THE
SCHOOLROOM WITHOUT
FIRST OFFERING A
PRAYER, 'FATHER,
BLESS ME TODAY. GIVE
ME THY SPIRIT TO
DISCERN THE NEEDS
AND DESIRES OF THESE
LITTLE ONES, READ
THEIR THOUGHTS AND
FEEL THE PULSATION OF
THEIR HEARTS, THAT I
CAN LOOK INTO THEIR
EYES AS THEY LOOK
INTO MINE, AND KNOW
THAT WE LOVE EACH
OTHER. GUIDE ME IN
ALL I SAY.'"

Harley

Karl G. Maeser

M O R M O N E D U C A T O R

by Roger Flick, S.U.P. President-elect

Karl Gottfried Maeser was born January 16, 1828, in Meissen, Saxony, Germany, the first of four sons in a well-respected educated family. He studied music, art, and several languages. He became blind for 8 months when he was 11 years old. Family members were at a loss as to how and why his sight was suddenly restored. He was fortunate to attend the preferred schools of the day and graduated with high honors from the Normal School at Friedrichstadt.

As a gifted educator, he taught in the public schools of Dresden, Germany, and later as a tutor in Bohemia. After tutoring, he taught as a professor in the First District School and later served as the Director of the Budich Institute in Dresden. He moved up the educational ladder rather quickly in the fine schools of Dresden.

Karl married the daughter of the Director of the Budich Institute, where he taught. They were among the most prominent families in Saxony. He was destined to become a successful educator in Germany.

In 1855, Maeser investigated the Mormon faith on his own after reading a small tract on Mormonism. President Franklin D. Richards and William Budge visited him, taught the gospel, and baptized him and his wife Anna in the Elbe River—the first to be baptized in Saxony. The gift of tongues was manifested to him and Elder Budge immediately after the baptism.

He resigned his position as an educator in the Budich Institute to go to Utah. While in England he was assigned by the First Presidency to serve a mission to

Scotland. After his mission, he and his family continued their journey to Utah, or Zion; however, while in

Philadelphia he was called to serve a mission in Virginia. To support his family while serving this mission, he taught music to prominent families, including the family of former U.S. President John Tyler.

Upon his return to Philadelphia, he was made president of the Philadelphia Conference and served in this position until 1860, at which time he was able to continue his move to Utah. Not knowing much about pioneer life and driving a team of oxen, he relied on a friend by the name of Duke to drive his oxen in the John Smith (Patriarch) Company. It took four months to cross the plains.

Once in Salt Lake City, he immediately arranged to open a school in the Fifteenth Ward, teaching languages, drawing, mathematics, and bookkeeping to children and adults. This was the beginning of his teaching career in Utah. In 1861 Brigham Young appointed him to work with the Union Academy in Salt Lake City, which became a very successful school. He was paid for his services in kind, such as bread, milk and vegetables.

In 1863, he was encouraged to work with the Twentieth Ward Seminary and in 1864 he was asked by Brigham Young to tutor his children. This position became his best teaching position in the Mormon school environment because he was freed from all the physical labor associated with keeping up a classroom and schoolhouse.

In April conference 1867, his name was announced to serve a mission in his homeland Germany and in Switzerland. He didn't know how he could support his family but knew the Lord would bless them. He served as a traveling elder and president of the Swiss and German Mission. He organized several branches of the Church and published a Church paper, *Der Stern*.

Maeser

Upon his return, he organized and taught at the University of Deseret in Salt Lake City, but only for a short time. The Timpanogos Branch of Deseret University was just getting started in Provo, Utah. Brigham Young informed Karl G. Maeser he had another assignment, namely to serve as the principal of the Timpanogos Branch of Deseret University and that it be developed as an academy of the Church education system.

Maeser asked for instructions for developing the new school. Brigham Young answered with the now oft-quoted response: "You ought not to teach even the alphabet or the multiplication tables

without the Spirit of God. That is all. God bless you. Good-by."

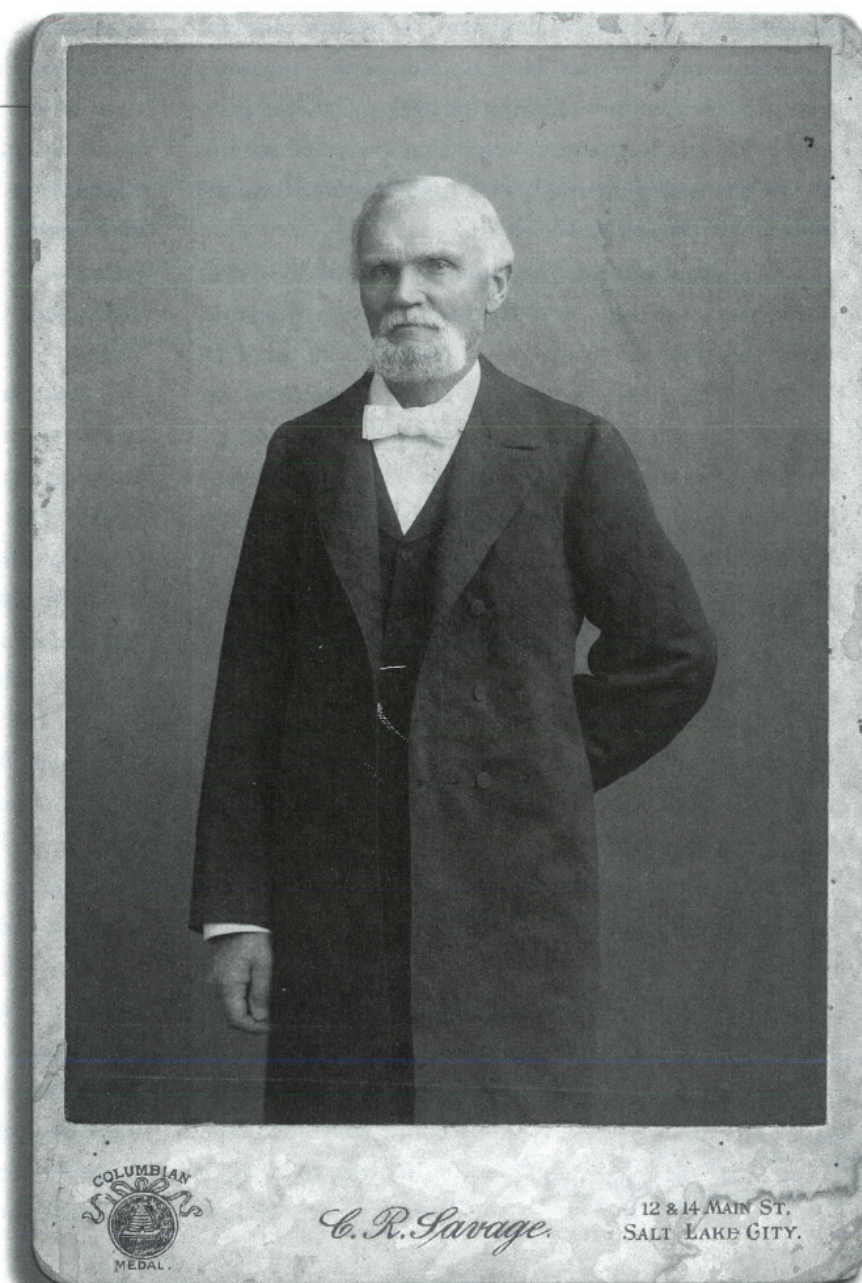
On April 24, 1876, Maeser began an experimental term which ended June 30, 1876. The first full year began August 27, 1876. Principal Maeser took the place of Warren H. Dusenberry, who had served as principal of the Timpanogos Branch.

On November 22, 1875, the Board of Trustees elected the following officers of the newly formed Brigham Young Academy: A. O. Smoot as president, Warren H. Dusenberry as secretary, and Harvey H. Cluff as treasurer.

❖

We RECOGNIZED
IN HIM A SUPREME
LEADER; DAY BY DAY, AS HE
WROUGHT IN FULLNESS OF
LOVE AND FULLNESS OF
FAITH WE KNEW THAT THE
HOUR OF HIS POWER HAD
COME; HIS WORDS PIERCED
OUR SOULS, HIS HAND-SHAKE,
HIS SMILE, HIS REBUKE, HIS
'GOD BLESS YOU' THAT
THRILLED TO THE VERY
HEARER'S CORE, WERE
ALIKE ALL PERVADING AND
IRRESISTIBLE."

—Alice Louise Reynolds said
of Professor Maeser



Although academic achievement was important in higher education, Professor Maeser strongly believed that character development was a major component of education. "Dr. Maeser knew students. He judged his success in teaching not alone by subject matter learned, but by the transformation he brought about in individual students."¹ "If it shall please my father I will be a teacher in the world to come!" were his words at his last banquet in which he was honored.

Prominent persons under his tutelage included Dr. Benjamin Cluff, Jr., Dr. George H. Brimhall (both later presidents of Brigham Young University), Dr. J. M. Tanner, Senator Reed Smoot, Justice George Sutherland, Senator William H. King, and Apostle James E. Talmage.

In 1888, after 16 years at the Brigham Young Academy, Professor Maeser was appointed by the First Presidency of the Church to become the first General Superintendent of Church Schools.

Alice Louise Reynolds, prominent BYA professor, said of Professor Maeser: "We recognized in him a supreme leader; day by day, as he wrought in fullness of love and fullness of faith we knew that the hour of his power had come; his words pierced our souls, his handshake, his smile, his rebuke, his 'God bless you' that thrilled to the very hearer's core, were alike all pervading and irresistible."²

In conclusion:

—Karl G. Maeser, a successful educator in Germany, gave up social position and luxury to join the LDS Church.

—He endured hardships with the Saints while taking four years to immigrate to Zion.

—He served missions in Scotland, Virginia, and Germany.

—He founded a school in Salt Lake City and tutored the children of Brigham Young.

—In 1867, he became the first principal of BYA.

—After 16 years he served as superintendent of the Latter-day Saints Educational System and then as General Superintendent of the Sunday Schools.

He sacrificed beyond measure to become a teacher, to develop Christlike character among the students and to build up the cause of educating Zion. He is quoted as having said, "We go to the East for learning; but the East will come to the West for wisdom." ▀

PRAIRIE SCHOOL *by Lula Walker*

She toured her grandson's brand new school
Equipped with every modern tool
Of learning. What could this structure lack?
But Grandma's thoughts went straying back
To school days in a prairie soddy.
Dust storms that choked her, blinding sleet,
White drifts, waist high as floundering feet
Sought dirt-floored room, queer place to hold
A school. Wood stove, no match for cold,
But basking in its feeble glow
While through wide cracks wind sifted snow,
Eager children fired with yearning
Caught crumbs from teacher's loaf of learning.

—*Relief Society Magazine* 47 (May 1960): 334

1 Alma P. Burton, *Karl G. Maeser, Mormon Educator* (Salt Lake City: Deseret Book Co., 1953), 56.

2 Alice Louise Reynolds, "Karl G. Maeser," manuscript in Marinus J. Jensen Collection, BYU Harold B. Lee Library, Special Collections Library, Folder B2, U.A. 104, Item 1), n.d.

See also Reinhard Maeser, *Karl G. Maeser: A Biography by His Son Reinhard Maeser* (Provo, Utah: BYU, 1928).

Visuals: "Grafton School Days" (2–3) © by Roland Lee. Still-life photo by Robert Casey (3).

The following images are from © Brigham Young University Harold B. Lee Library Special Collections: Spanish Fork, Utah, school children (4–5), Fort Provo, 1850 (6), Provo Seminary (8), Warren N. Dusenberry (9), First Ward School (10), Amy Brown (Lyman)'s first grade class (14–15), Dedication of Brigham Young Academy (16–17), 1888 Brigham Young Academy faculty (20), Hyrum Anderson's teaching certificate (21), Karl G. Maeser by C. R. Savage (24), and Emery Utah Stake Academy (28).

Wilson H. Dusenberry (10) © LDS Church History Library. Wheat photo, iStock photo #4505254 (12–13).

Art by George Martin Ottinger, © Springville Museum of Art (6–7).

"Portrait of Karl G. Maeser," by Emil Kosa (22) and Portrait of Charles W. Eliot (29) © BYU Museum of Art.

Presbytery of Utah at American Fork, 1894 (31) © Westminster College, Giovale Library.

The Evolving Mormon

Eight years after the arrival of the first Mormon pioneers, Moritz Busch, a bombastic and critical German journalist, wrote a sarcastic, but detailed 158-page book about what he saw as the strange and industrious sect that settled in the valley of the Great Salt Lake.

He argued that they were a ridiculously superstitious people, duped by a charismatic leader, but at the same time were remarkably hardworking and energetic. Only in America could such “lunatic excess of fantasy”¹ be combined with the hardworking “genius of Yankeeism,” whose

fruits “are not entirely all rotten.”² Of particular interest is his description of Mormon educational ambitions. He scoffs at the idea of establishing a university that would teach “practical skills” such as engineering, mining, and even farming. He quoted Church leaders who prophesied that the sciences would be revolutionized and that heavenly messengers would “unfold” principles of wisdom and philosophy at this institution. Then he predicted that their educational plans would prove to be their greatest danger and “sooner or later their entire house of cards will collapse.”³



Education

It is ironic that perhaps the only person on the planet affected by Busch's book was Karl Gottfried Maeser, a school teacher in Dresden, Germany. Maeser had been trained in the latest ideas of Pestalozzi, Diesterweg, and Froebel at one of the institutions Horace Mann had visited in 1843 and praised as the best he had seen. Busch's sarcastic book lit a fire in young Karl that led him to convert to Mormonism, lose his academic position and his homeland, and that brought him to Salt Lake in 1860.⁴ Almost immediately, Maeser opened a school and became part of the

by A. LeGrand Richards
Professor of Educational Leadership, Brigham Young University

evolving Mormon educational system. (See "Karl G. Maeser," page 22.) Life on the frontier was austere, demanding, and immanently practical—a refined classical education in Greek and Latin was not viewed as a great priority. Schools had to compete with the harsh and immediate demands of everyday life.

Over the next few decades an educational system developed that brought the practical needs of life together with the desire to strengthen faith within a community seeking isolation from the persecutions that had driven it to the desert. Teacher associations were organized and "Normal" (teacher training) programs were established. The University of Deseret (that became the University of Utah under the direction of John Rocky Park) and the Brigham Young Academy (that became Brigham Young University under the direction of Karl G. Maeser) saw the preparation of teachers for both the Church and district schools as an important part of their missions. The very first year of the Brigham Young Academy saw the establishment of a partnership to provide in-service training on Saturdays to district school teachers.

By 1888, the LDS Church established its own education system. Each stake was requested to create an academy, though some were much more able and willing to do so than others (see "LDS Church Academies," p. 16). Maeser was called to be the Superintendent of Church Schools without being replaced as principal of the BYA.

Across the nation, attitudes regarding the Mormons were still strained. Utah had been denied statehood for the sixth time. At the same time, however, the Wild West had romantic appeal and the railroad made the journey



Left: Group of students in a classroom at what is probably the LDS High School. Evan Stephens (conductor of Tabernacle Choir, 1890) is standing on the far right of the people in the rear. The school evolved into LDS Business College. Both trace their beginnings to the Salt Lake Stake Academy, 1886. Among the graduates of the LDS High School were Gordon B. Hinckley and George W. Romney.

Classroom Interior, ca. 1905 © Utah State Historical Society.

west far more accessible. The universities in the East were being persuaded by individuals who had studied the ideas of Rousseau, Pestalozzi, Froebel, and Herbart to adopt a “new education.” This new “progressive education” believed that learning should be more relevant to the interests of the student, should be more integrated with “the head, the heart and the hand” (a phrase from Pestalozzi), should seek practical ways to strengthen life in the community and should place greater responsibility for learning on the student. Students from Utah began to be attracted to the centers of progressive education in the East such as Harvard, Michigan, Gary (Indiana), and Chicago.

Benjamin Cluff and other Utah educators traveled to the East to hear these ideas. Cluff returned to the BYA in 1890 and was quickly assigned to be the acting principal while Maeser carried double-duty as superintendent and principal. Cluff was filled with enthusiasm

about his three-and-a-half years in Michigan. He had attended classes with some of the leading educators in

the country, including John Dewey, George Herbert Mead, and he became personal friends with James B. Angell (the president of the University). Cluff encouraged as many teachers of the BY Academy as possible to go east for further education.

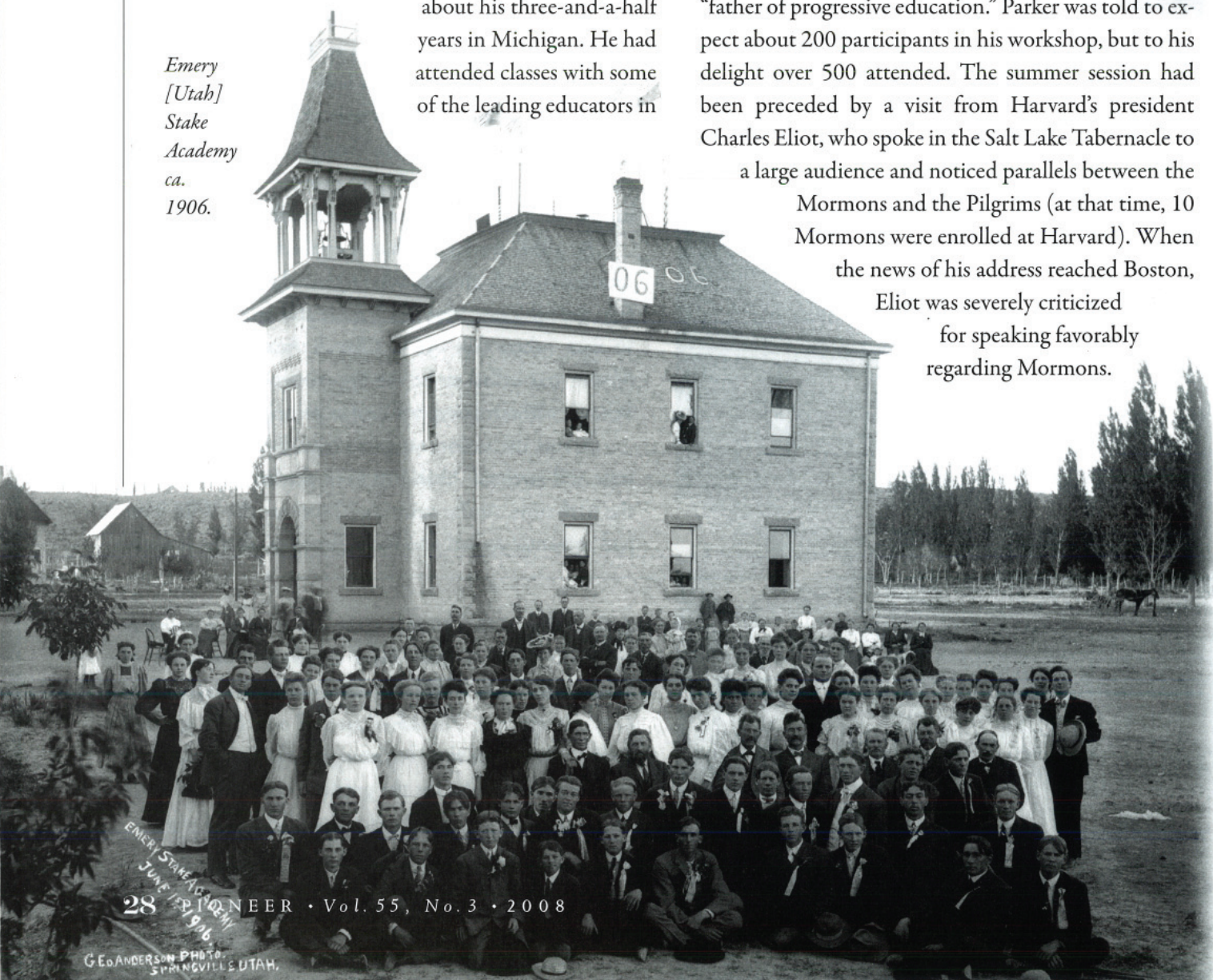
However, Maeser was hesitant about sending teachers to the East, uncertain about the heresies to which they would be exposed (so much so that he tried to delay Cluff’s appointment as principal of the Academy until it could be seen which of his ideas needed to be purged.) So in 1892 when Cluff took the reins of the Academy (to allow Maeser to spend his full time as superintendent) Cluff arranged an alternative—let’s bring some of the nation’s top educational leaders in the summers to present lectures alongside some of our best.

The first “outsider” to be brought in was Francis W. Parker of Chicago, whom Dewey later called the “father of progressive education.” Parker was told to expect about 200 participants in his workshop, but to his delight over 500 attended. The summer session had been preceded by a visit from Harvard’s president Charles Eliot, who spoke in the Salt Lake Tabernacle to a large audience and noticed parallels between the

Mormons and the Pilgrims (at that time, 10 Mormons were enrolled at Harvard). When the news of his address reached Boston,

Eliot was severely criticized for speaking favorably regarding Mormons.

*Emery
[Utah]
Stake
Academy
ca.
1906.*

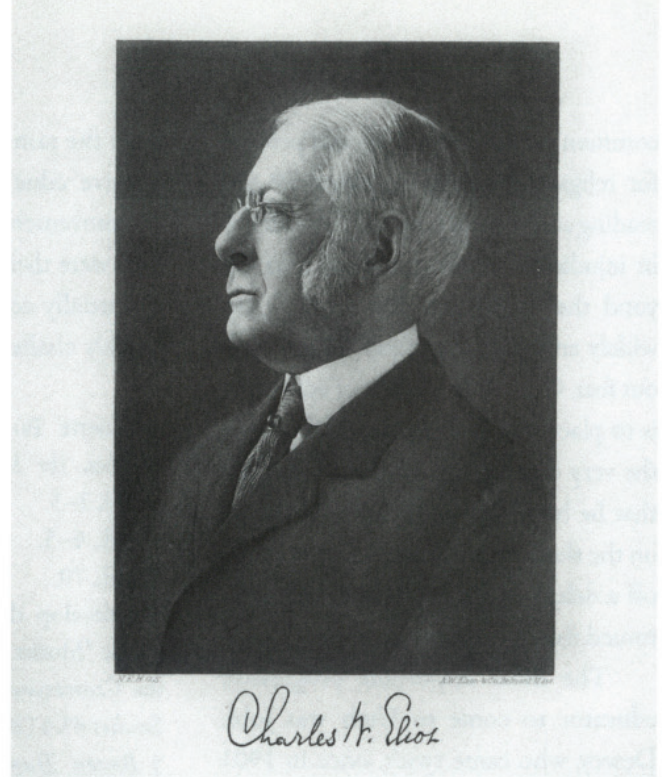


The Parkers were “more than surprised and delighted” by the reception they received in Utah. A report published in the *Boston Transcript* stated, “Mr. Parker finds in Utah more sympathy with his views of teaching than he expected, and much more than he has found in the older Eastern communities.”⁵

Several authors have supposed that this welcome reception was the result of the practical demands of pioneer life meeting the practical methods of progressive education.⁶ Certainly, this would explain part of it; Brigham Young had advocated an education that would make a practical difference but it should not be overlooked that Progressive Education and Mormon education shared some common roots. Parker himself had traveled to Germany in 1872 to study the ideas of Rousseau, Herbart, Pestalozzi, and Froebel, the very theorists Maeser had studied nearly three decades earlier. Maeser closely monitored Parker’s visit and was pleased. At a reception honoring Parker held in the unfinished Provo Tabernacle, Maeser welcomed him and stated that Parker “had given them more light.” Maeser then spoke of the challenges they had faced in establishing the school system in Utah. The crowd exploded in applause at the conclusion of his address. Parker even embraced Maeser and stated that “in the presence of Dr. Maeser, he must take his seat. Dr. Maeser had done a greater work.”⁷ Later in a letter to Maeser he wrote: “I assure you again, that I never was more surprised and astonished in my association with you and your people. The earnestness and zeal of the teachers was very delightful to us both.”⁸ Before leaving Utah the Parkers were invited to speak in the Salt Lake Tabernacle with “no less than 8000” listeners. This was an impressive reception.

In 1893 Joseph Baldwin of the University of Texas came to Provo. Among other things, he taught: “At every step lead your pupils to make their own discoveries and give their own definitions.”⁹ “You might as well eat a pupil’s dinner for him as to attempt to do his work for him.”¹⁰ He too was impressed with his visit and predicted: “Utah would yet become the cyclone storm center of education; that if the teachers fulfilled the promises they were then making, Utah would be sending her teachers to the whole civilized world in ten years, instead of importing.”¹¹

Dr. Burke Aaron Hinsdale of the University of



Charles William Eliot, president of Harvard University from 1869–1909.

Michigan came in 1894. “I have stated that the will of the pupil is not under the control of the teacher.” “You must strive to establish a condition of freedom from adverse emotion.”¹² “Our love swells in the direction of our interest, and interest grows in the direction of attention.”¹³ The next year he published a book: *Jesus as a Teacher*.

Perhaps, because of Cluff’s travels, no summer institute was offered at the Academy in 1895. In 1896 Prof. Edward H. Griggs of Stanford came. He taught: “The strict formalism of many city schools makes automations of the teachers and tends to crush the budding tendencies of individual children.”¹⁴ “All punishments should be natural punishment; arbitrary punishments are often times cruel and always wrong.” “Depend on the child’s honor as far as possible.”¹⁵ “The whole aim of life is developing self and serving others. These two must be united.”¹⁶ This counsel was supportive of the monitorial system used at the Academy.

Another famous progressive came in 1897, G. Stanley Hall of Clark University, “probably the best living authority on modern education methods.”¹⁷ From all over the state, 400 attended. He spoke about the brain, nervous system, and muscle training. “The first duty of the teacher is to be well.”¹⁸ “Science and religion should go together in order to be at their best. Secular instruction must have a religious basis and some method should be adopted, by

common consent, which should provide for religious training in schools.”¹⁹ On reading and memory, he said, “Much evil in injudicious reading, and to read beyond the experience, and to read too widely enfeebles the mind.” “Love casts out fear. One of the objects of education is to place love in the place of fear.”²⁰ In the very first lecture, Hall made it clear that he based his progressive education on the theory of evolution. This torched off a debate in the newspaper that continued through October.

The most important progressive educator to come to Utah was John Dewey, who came twice, once in 1901 and again in 1914. The first 10 lectures he gave were published in the *White and Blue*, BYA publication. Dewey was very impressed by the way Utahns had embraced progressive education. He said that because of the value of pioneer life Utah was ahead in teaching practical skills: “I judge from what little I have seen in this state that you are already far advanced in that direction . . . [than] in some of our older communities.”²¹ He also reported that (referring to the Normal School at the University of Utah) “in all his travels he had never seen a State Normal School superior to this one.”²²

Progressive education received a remarkably warm reception in Utah. The founders of the movement were impressed and the people of Utah were appreciative. But to suppose that Utahns were particularly dissatisfied with the system they had created and were craving a new system to replace the old is to misunderstand their reaction. It is far more likely that they recognized in the new movement an affirmation of what they were already doing. After all, they had already drunk

from the same spring from which progressive education originated. Where the movement supported their efforts they were thrilled, but when it exposed potentially conflicting doctrine, it was quickly challenged. ▣

1 Moritz Busch, *Die Mormonen: ihr Prophet, ihr Staat, ihr Glaube* (Leipzig, 1855), 2–3.

2 Ibid., 4–5.

3 Ibid., 70.

4 I develop this idea more fully in my article “Moritz Busch’s *Die Mormonen* and the Conversion of Karl G. Maeser,” *BYU Studies* 45.4 (2006): 46–67.

5 *Boston Transcript*, August 16, 1892—reprinted in the *Deseret News*, August 27, 1892.

6 Compare Allan Dean Payne, “The Mormon Response to Early Progressive Education, 1892–1920” (Ph.D. diss., U of U, 1977; and Frederick S. Buchanan, “Education among the Mormons: Brigham Young and the Schools of Utah,” *History of Education Quarterly* 22.4 (Winter 1982): 435–45.

7 *Boston Transcript*, August 16, 1892.

8 Letter of Francis W. Parker to Karl G. Maeser, November 5, 1892, U of U Library, Special Collections, Buchanan documents, Box 213, folder 16.

9 *Daily Enquirer*, August 10, 1893.

10 Ibid., August 8, 1893.

11 Ibid., May 5, 1894.

12 *Salt Lake Tribune*, August 15, 1894.

13 Ibid., August 16, 1894.

14 *Daily Enquirer*, July 27, 1896.

15 Ibid., July 26, 1896.

16 Ibid., July 30, 1896.

17 Ibid., August 14, 1897.

18 Ibid., August 19, 1897.

19 Ibid., August 20, 1897.

20 Ibid., August 21, 1897.

21 Dr. Dewey’s Lectures, Harold B. Lee Library, BYU Special Collections, UA SC 21, Box 2, Folder 1, p. 186.

22 University of Utah *Chronicle*, October 1, 1901, 9.

Utah’s “Gentile” Schools

“Presbyterian teachers . . . were instructed . . . to concentrate their efforts for the overthrow of ‘Mormonism’ upon the children of the Latter-day Saints.”



Brigham Young said, "I hope to see an academy established . . . at which the children of the Latter-day Saints can receive a good education unmixed with the pernicious atheistic influences that are found in so many of the higher schools of the country."¹ Brigham Young had hoped that Latter-day Saint children could receive an education founded on the religious principles of the Mormon church far removed from its persecutors. Inevitably, however, as westward expansion continued, outsiders or "Gentiles," as the Mormons referred to them, established their own communities in the area—as well as their own schools.

Utah mining towns brought a large gentile population to Utah. In 1875, the *Park Record* newspaper noted the presence of a Catholic school and reported, "A large number of Protestant children are and have been attending this school and the progress made by the children in their studies proves to be satisfactory to their parents."²

During the 1870s, the "Gentile Capital of Utah" was the town of Corinne, near Brigham City, where the railroad brought with it Presbyterian missionaries who hoped to convert the "wayward Mormons." In 1870, a Presbyterian church and two schools, the Utah Presbyterian College and the Rocky Mountain Female Seminary, were organized in Corinne. Both schools closed after only one year.³

The First Presbyterian Church of Salt Lake City was founded on November 12, 1871, followed shortly by the

*Presbyterian Church
in American Fork,
August 1894.*

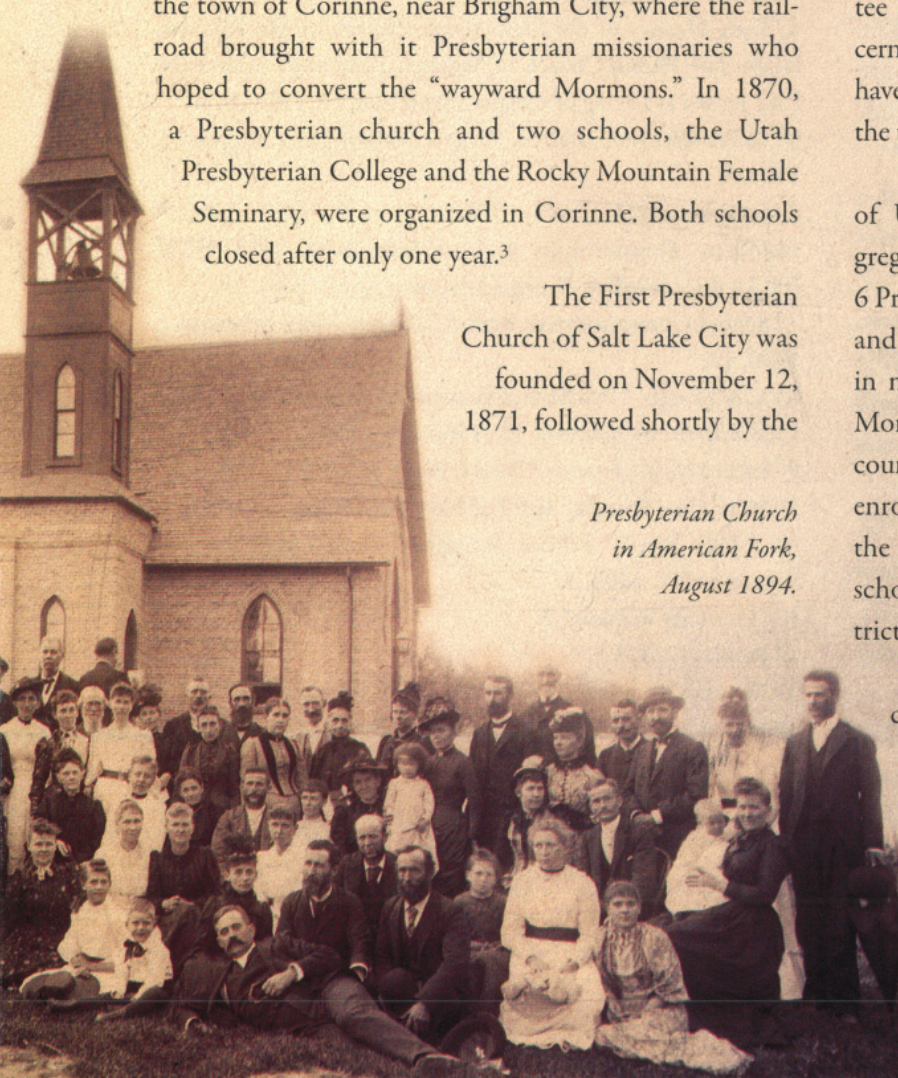
Salt Lake Collegiate Institute under the direction of Reverend Josiah Welch. This school grew to eventually become Westminster College, an accredited four-year university. In 1875, the Wasatch Academy was founded by a Presbyterian named Duncan J. McMillan in Mount Pleasant, Utah. McMillan purchased the "old Liberal dance-hall" in town, built some school desks, and quickly garnered 200 students.⁴

Relations between the Mormons and settlers of other faiths were understandably strained. A *Deseret News* article reported, "The Presbyterian teachers, assembled in convention, were instructed on Saturday by one of the Presbytery to concentrate their efforts for the overthrow of 'Mormonism' upon the children of the Latter-day Saints. He stated that the mission of Presbyterian teachers here was to convert the 'Mormons.' . . . The chief purpose is to undermine and attack the faith of the 'Mormon' people and pervert their children."⁵

However, by 1893, a Methodist investigating committee reported, "So far as converting the Mormons is concerned money has been largely wasted. If 200 real Mormons have been changed into real evangelical Christians during the time, we have been unable to discover them."⁶

In 1890, the Territorial School Commissioner of Utah reported 33 Presbyterian schools, 24 Congregational, 21 Methodist Episcopal, 6 Roman Catholic, 6 Protestant Episcopal, 2 Baptist, 1 Evangelical Lutheran, and 6 Mormon schools. He listed 8,000 students enrolled in non-Mormon schools and 1,500 enrolled in the six Mormon schools.⁷ (These numbers did not take into account that the common schools were mostly Mormon, enrolling over 32,000.)⁸ The school commissioner made the unpopular mistake of claiming that the 6 Mormon schools were interfering with the progress of the district schools.

In 1898, Reverend J. A. Hamilton, editor of a publication entitled *Congregational Work*, alleged: "The one effective remedy for the traditional and deep-seated evils of Utah is found in the principles represented in the Christian schools [meaning the non-Mormon schools]." Members of The Church of Jesus Christ of Latter-day Saints wondered how outsiders could not



see that they too taught Christian values in their schools. In an article titled "Irreconcilable Forever," the *Deseret News* declared: "One of the greatest psychic phenomena of our time is the implacable hostility of religious teachers towards the Mormons."⁹

Despite conflict among residents of different faiths, the educational environment of Utah proved able to support schools from a number of denominations. On August 31, 1875, the *Salt Lake Tribune* reported that the number of schools in the city had doubled since the previous fall and noted favorable progress among the wide variety of schools: St. Mary's Academy (Catholic), an Episcopal school, Presbyterian schools, a Methodist school, and the Mormon schools.¹⁰ In 1882, the *Salt Lake Tribune* noted the construction of a Jewish school building on Third South Street.¹¹ The newspaper credited the "efficiency and faithful services of our teachers, aided by the liberality of the various religious bodies of the United States," as being the driving force behind the Territory's "intellectual development."¹²

Utah's gentile schools experienced rapid growth. The Presbyterian-founded Salt Lake Collegiate Institute began with 142 pupils in 1875, moved to a larger building in 1881, and had 319 enrolled students in 1887.¹³

Bishop Scanlan, "who first conceived the idea of a Catholic school in Utah,"¹⁴ conducted graduation services at St. Mary's Academy in 1904.¹⁵

On June 21, 1922, in Mount Pleasant, F. C. Jensen, reflected on the Wasatch Academy's beginnings in 1875: "The result . . . is this church and Wasatch Academy, and its fruits are the educated young men and women who are in all parts of our country."¹⁶

In 1923, two new schools were announced: St. Joseph's parochial school and "Rowland Hall—School for girls—Episcopal School of highest standards. Splendid place for your daughter. Boarding and day pupils. Kindergarten, Grammar, High."¹⁷ Later that year, the Utah Educational Association—which included teachers from schools throughout the entire state—held its annual meeting at the Latter-day Saint Tabernacle in Salt Lake City. The good feelings among conference attendees represented a decline in the friction between Mormon and non-Mormon educators.¹⁸

As the population of Utah continued to increase,

fewer distinctions were made between Mormon and gentile schools. The state began to take pride in its educational prowess—surely strengthened by the diversity of its schools. In 1926, the Federal Bureau of Education conducted a survey of Utah's educational progress. Unlike the school commissioner's reports of the 1890s, no delinquencies were made between Mormon and non-Mormon institutions. The results of the survey were "complimentary to the schools and people of the State," and the *Murray Eagle* newspaper declared that Utah's schools shared the same goal of "working as hard as we can to make [the schools] as good as we can."¹⁹ Utah's educational history provided the foundation for its unique mix of private and public institutions of learning. ▀

1 Qtd. in Ernest L. Wilkinson, Leonard J. Arrington, and Bruce C. Hafen, *Brigham Young University: The First One Hundred Years* (Provo, Utah: BYU Press, 1976), 67.

2 "Park City's Schools," *Park Record*, March 31, 1883, 4.

3 Emil Nyman, "A Short History of Westminster College, Salt Lake City, The First Century: 1875–1975" (Salt Lake City: Westminster College, 1975), 1.

4 "Early History of the Presbyterian Church of Mt. Pleasant, Utah: The Home Church of Wasatch Academy," Address by F. C. Jensen at Laying of Corner Stone, June 21, 1922, 1–3.

5 "To Pervert Our Children," *Deseret Evening News*, August 19, 1901, 5.

6 Cited in Scott C. Esplin, "Education in Transition: Church and State, Relationships in Utah Education, 1888–1933" (Ph.D. diss., Brigham Young University, April 2006), 59.

7 "School Commissioner's Report," *Deseret News*, February 1, 1890, 12.

8 C. M. Hough, "Two School Systems in Conflict: 1867–1890," *Utah Historical Quarterly*, 28 (1960): 113–28.

9 "Irreconcilable Forever," *Deseret News*, January 1, 1898, 10.

10 "Our City Schools," *Salt Lake Tribune*, August 31, 1875, 2.

11 "The Jewish School Building," *Salt Lake Tribune*, September 17, 1892, 4.

12 "Our City Schools," 2.

13 Nyman, 2, 4, 5.

14 "To Lay Cornerstone," *Salt Lake Herald*, October 19, 1902, 7.

15 "Graduation Day at Saint Mary's," *Deseret Evening News*, June 16, 1904, 2.

16 "Early History," 2.

17 "Boarding School," *News Advocate*, August 30, 1923, 4.

18 "Teachers Are Holding State Convention," *Box Elder*, October 26, 1923, 1.

19 E. E. Greenwood, "School and Education," *Murray Eagle*, March 3, 1927, 2.

New LDS CHURCH HISTORY LIBRARY

by Kim Woodbury



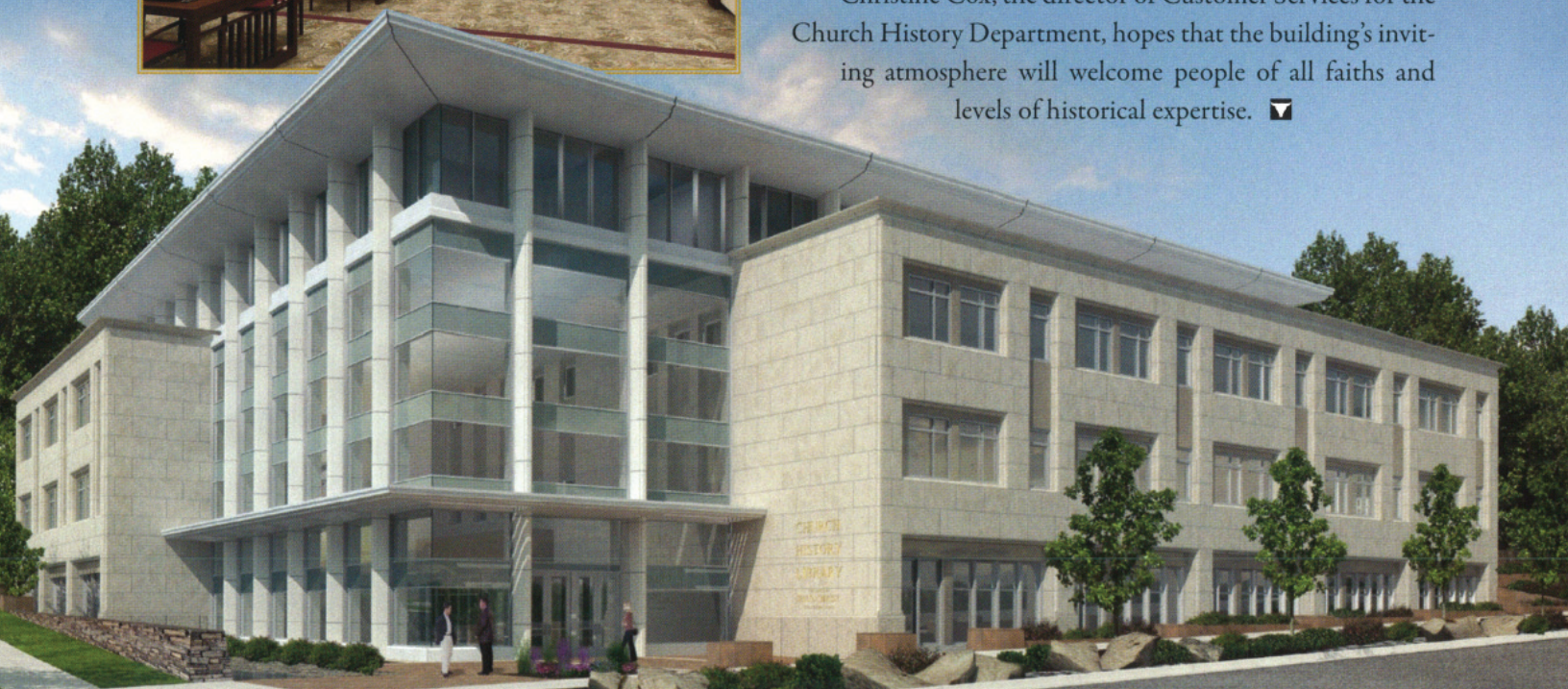
An impressive new building is under construction by the Church with a commitment to public accessibility reflected in its name—LDS Church History Library. Scheduled to open in the summer of 2009, this will be the first time that the Church's historical library will have such a public face, according to Church History Department Managing Director Steven Olsen.

The Church preserves materials chronicling its history from humble beginnings in upstate New York in 1830 to the present day with 13 million members around the world. These materials are currently housed in the east wing of the LDS Church Office Building, an area that is woefully inadequate, according to Brent Thompson, the director of Records Preservation for the Church History Department of The Church of Jesus Christ of Latter-day Saints.

"The space we currently occupy wasn't designed as an archival storage space," Thompson said. "We have also outgrown the space, both from a staff perspective and more importantly, from a records perspective. The new building will provide solutions to these problems."

The collections to be housed in the new facility include 260,000 books, pamphlets, magazines, and manuals; 500,000 historic photographs, posters, maps; 40,000 audio and video recordings; 120,000 local histories for LDS Church units; 150,000 journals, diaries, papers, and manuscripts; 20,000 rolls of microfilm; and 3.6 million patriarchal blessings for LDS Church members.

Christine Cox, the director of Customer Services for the Church History Department, hopes that the building's inviting atmosphere will welcome people of all faiths and levels of historical expertise. ▣



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- John and Daisy Morgan Founded the Games



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